



Aid Me, ye NINE, wise Counsel to impart,
Sweet to the Ear, and pleasant to the Heart:
May all attend, and to my Verse incline,
Wise Sayings Learn, with Musick most Divine.

Heaven on Earth:

OR, THE

Beauty of Holiness.

In TWO BOOKS.

CONTAINING,

I. The Whole BOOK of the PROVERBS
of King SOLOMON, Composed in *English VERSE*;

And Set to MUSICK.

II. The SONG of SONGS, which is the
SONG of SOLOMON.

TOGETHER,

With various HYMNS, ANTHEMS, and CA-
NONS: With INSTRUCTIONS to the MUSICK:
And EXPOSITIONAL NOTES on the Whole.

Composed in *Two, Three, and Four Musical PARTS* accord-
ing to the most *Authentick Rules*, and set down in SCORE for *Voice or*
Instrument.

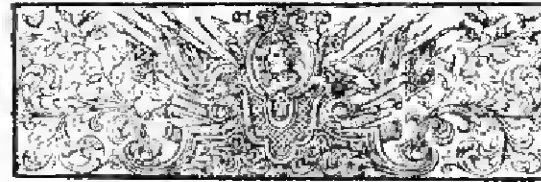
By WILLIAM TANSUR, of *Barns, in Serry*. Author of
The Bishop of the Heart, and The Harmony of S. L. O. M.

Hear this, ALL ye People; Give Ear, ALL ye Inhabitants of the World.—
My Mouth shall SING of Wisdom; and the Meditation of my Heart shall
MUSIC of Understanding. *Psalm. lxxx. v.*

To Understand a PROVERB, and the Interpretation: The Words of the Wise,
And their Dark Sayings. *Prov. i. 6.*

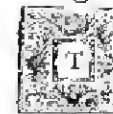
LONDON:

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mary Lane. Also Sold by the AUTHOR. M.DCCXXXIII.
Price Bound Three Shillings.



THE
P R E F A C E.

Ingenious Readers, and Practitioners;



HIS BOOK is intended for the *Use*,
Benefit, and *Education* of all Man-
kind in general, and includes the
greatest Scope of MORAL-PHILOSO-
PHY in the known World; regulating the *Man-
ners* and *Behaviours* of Men, in all their respective
Duties, both to *God* and their Neighbours.

King Solomon, the Son of David, the Original
Author of this BOOK, in his first *Chapter*, and
fourth *Verse*, giveth his Readers a lively *De-
scription* of the *Use* of his Royal PROVERBS;
which *Words* (according to my Translation,)
are thus:

They *Wisdom* to the Simple give,
That such may know it right:
To Young Men *Knowledge* is convey'd,
By this PROVERB'AL Light, &c.
Again,

The PREFACE.

Again, in *Chapter* the 6th, *Verse* the 20th, he humbly exhorteth his *Son* (meaning all his Successors,) to true obedience of Heart, as thus:

My *Son*, thy *Father's* COUNSEL take,
Thy *Mother's* LAW embrace:
And bind most firmly to thy Heart,
Such *Ornaments* of GRACE, &c.

It would be needless to shew any more Proofs to declare the *Excellency* and *Use* of this BOOK, by reason the real Matter itself will decide all Controversies that can be made against it.

As to the *VERSE* itself, it is *short* and *easy*; and is done in such a *Measure* as was desired by many Ingenious Persons, (who greatly importun'd me to compleat this Work:) answering its *Original Prose*, as near as possible.

Moreover, to Illustrate the Whole, I have adapted short and easy *Expositional-Notes* opposite each *Verse*; Explicating such Obscurities, as were not before transparent to every Capacity.

Secondly, To render this *Work* more compleat, I have set the same to MUSICK, Composed in *Two*, *Three*, and *Four* Musical *Parts*, in *Score*, for *Voice*, or *Instrument*; Together with THE SONG OF SOLOMON; also various HYMNS, ANTHEMS, and CANONS on several Occasions: With proper *Instructions* thereunto: Which

advanceth

The PREFACE.

advanceth the Worship of GOD, in the Beauty of Holiness.

I doubt not but that many in this Critick Age, will Employ their *Criticism* on the following *Verse*, who are doubtless better able to have done this *Work* than myself: But if what I have here endeavour'd, doth not comport with the Dictates of their Judgment, I hope they will consider (*Me Miserum*,) that it was thrust into the World in the midst of an Employment to which I am always Bow'd by a daily and tedious Attendance.

Finally, I heartily recommend this *Work* to all Christian Families, for their Godly *Solace* and *Comfort* in their own Houses; hoping it may meet with a candid Reception even by ALL; and also be as *Useful* as is intended by the *Author*, to the Praise of GOD, and Service of Men. Which are the *Wishes* of,

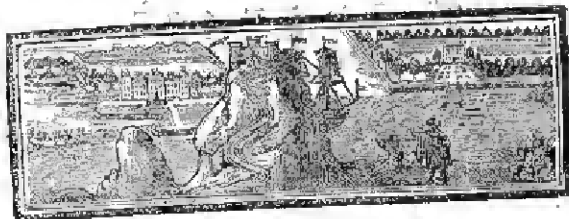
Sirs,

Your most Humble,

And Affectionate Servant,

WILLIAM TANS'UR;

{From *Rayne in Surrey, Dec.*
{ the 25th, A. D. 1737. }



A
Poetical ENCOMIUM,

ON THE
Ingenious AUTHOR, Mr. TANS'UR.

By a Lover of DIVINE-MUSICK.

"MUSICK, is now to full Perfection come,
" And all that were before, are now Out-done ;
" Thy *Harmony*, O TANS'UR ! doth invite,
" Thy *Versè* Divine, doth give a Heav'nly Light.
" Thou Sacred Knowledge doth to us impart,
" Thy Musick fills the Ear, and VERSE the Heart.
" When both are joyned into Concert sweet,
" Then Heav'nly HARMONY is made compleat.
" Thy WORKS, when heard, do every Soul inspire
" To imitate on Earth, a heav'nly Choir
" Thy WORKS, O TANS'UR ! have thee rais'd to FAME,
" And Purchas'd have a *Never-dying NAME*.
" May *Fortune* thee with Happiness attend,
" Thee safely aid, and Grace thy Soul besfriend :
" May'st thou be Crown'd in Heav'n : with Angels sing
" Sweet Hallelujahs, To the Heav'nly KING.

AMEN.

A Com-

A
Compendious INTRODUCTION,
TO THE
Rudiments of Musick.

By Mr. WILLIAM TANS'UR.

NEVER can it be imagin'd that any *Part* of this most noble *Science* of Musick, can ever be rightly understood, or perform'd, unless the *Performer* be truly grounded in the GAMUT-RULES, and all other *Branches* therunto belonging ; tho' many flatter themselves on the contrary : But let me assure such Persons, they are very much in the Dark, and ever will ; neither will they ever attain to the true Performance of any *Part*, or *Lesson*, no otherways than as they hear it from others : Nor can they be able to regain what they have forgot, or lost, without the Assistance of some Person to teach them the same again.

But those who endeavour to qualify themselves in the *Grounds* and *Principles* of this *Art*, may be able to perform any *Part* whatsoever contain'd therein ; and also very nearly at the very first Inspection, if they be thoroughly grounded therein : Neither will they ever forget any Thing whilst they are in *Practice* : But be able to learn, and perform any *Lesson* without the Assistance of others. Those who endeavour to be qualified therein, may be herein assisted by the following *Rules*, which are done in a *New* and easy *Method* : Being Compendiously explicated in the *Five* included *Sessions*, viz.

§ I. Of the GAMUT, and of CLIFFS : and their *Use*.

§ II. Of the *Names* of the NOTES, &c. And of other CHARACTERS used in Musick.

§ III. Of TIME, in its several *Moods*.

§ IV. Of KEYS, and of *Transpositions*.

§ V. Of the several CONCORDS, and DISCORDS : And how to compare one *Part* of Musick with another.

§ I. O

[2] A Compendious INTRODUCTION:

§ I. Of the GAMUT; and of CLIFFS: And their Use.

THE Scale of Musick is commonly call'd the GAMUT, which contains all the Degrees of *Sound*; but the better to explain its Use, I shall first set it down on the *five Lines*, in the *three usual Cliffs*, thus:

The GAMUT, or Scale of Musick.

G A B, C D E, F G.

Treble, or Tenor.

Sol la Mi, fa sol la, fa sol.

G A B, C D E, F G.

Tenor, or Contralto.

Sol la Mi, fa sol la, fa sol.

G A B, C D E, F G.

Bass, or Basson.

Sol la Mi, fa sol la, fa sol.

EXPLANATION.

THIS Scale must be perfectly learnt by heart, which may be easily done by learning only one *Part* first: by reason every 8th *sound* bears the time Name as it was before: Which will give you a proper Name for every Line and Space.

Observe, that all are *Whole-Tones* both *Ascending* and *Descending*, in every *Octave*, or 8th, only from *Mi* to *Fa*, and *La* to *Fa*; and they are but *Half-Tones*.

Of CLIFFS.

THE *Bass*, or *F-Sharp-Cliff*, is set on the 2d Line from the Top; and called *F*, or *Fa*.

The

To the Rudiments of Musick [3]

The *Contra*, or *C-sharp-Cliff*, may be set on any one of the 4 lowest Lines; and is called *C*, or *Fa*: But seldom used but in *Inner Parts*, tho' formerly most used to the *Tenor*.

The *G-folvent*, or *F-Sharp-Cliff*, is set on the 2d Line from the Bottom, and is called *G*, or *Sol*: Being mostly used to the *Tenor*, by being sung an 8th below; which is of more certainty than the *Contra-Cliff*, &c.

§ II. Of the Names, And Measures of the NOTES; and their Rests; And of other CHARACTERS used in Musick.

The *Semibreve*, The *Minim*, The *Crotchet*, The *Quaver*, The *Semiquaver*, The *Demi-Semiquaver*.

Notes.

Rests.

EXPLANATION.

THE first Character is called the *Semibreve*, which is the *Measure-Note*, and called a *Whole-Time*; and guideth all the other Lesser Notes in Proportion to it. The *Semibreve* is performed while you may leisurely tell 1, 2, 3, 4; by the slow Motions of the Pendulum of a large Chamber Clock. The *Minim* is but half, or one 2d Part of a *Semibreve*; and the *Crotchet* is but one 4th: The *Quaver* is but one 8th; the *Semi-Quaver* but one 16th; and the *Demi-Semi-Quaver* is but one 32d Part of the *Semibreve*: All being made as the above Example, &c.

The *Rests* that are fixed under the Notes, (when used in *Composition*) import, that the Performer must *Rest*, or keep Silent so long as one of the Respective Notes are performing, &c.

Of other CHARACTERS used in Musick, viz.

A Flat, A Sharp, A Natural, A Sign, A P. for, A C. for, A G. for, A B. for, A C. for, A G. for, A B. for, A C. for.

1. 2. 3. 4. 5. 6. 7. 8.

EXPLANATION.

1. A Flat, is made as above, and denotes that any Note it is set before, must be sung or played a 2nd lower than it was before: the same as from *Mi* to *Re*, or *Fa* to *Mi*, &c.

A Sharp, is made as above, and denotes that any Note it is set before, must be sung or played a 2nd higher than it was before: the same as from *Re* to *Mi*, or *Mi* to *Fa*, &c.

[4] *A Compendious* INTRODUCTION:

2. A *Sharp*, denotes that any *Note* it is set before, must be sung half a *Tone* higher than it was before; the same as from *Fa* to *Mi*, or *Fa* to *La*.

Observe, that all *Flats*, or *Sharps*, that are placed at the Beginning of the five *Lines*, denote that all such *Notes* must be sung either *Flat*, or *Sharp*, that shall happen on that *Line* or *Space* thro' the whole *Stanza*; unless it be contradicted by another *Accidental Flat*, or *Sharp*, which serve for those *Notes* only.

3. A *Repeat*, imports a Repetition; that such a *Strain* must be repeated again, from the *Note* it is set over, after, or under.

4. A *Slur*, is drawn over or under any Number of *Notes* together when sung to but one *Syllable*: Sometimes they are joined together with *Stroaks* thro' the *Tails*, which are to the very same Effect.

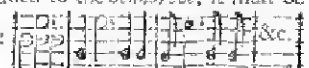
5. A *Proper*, is often set before any *Note* that was made either *flat* or *sharp* at the Beginning of the five *Lines*; and denotes that such *Notes* must be sung in their proper, or primitive Sound.

6. A *Single-Bar*, is used to divide the *Time* according to the *Measure-Note*.

7. *Double-Bars*, are used to divide many *Strains* in *Musick*, &c.

8. A *Clef*, is 2, 3, or more *Bars* drawn together after the last *Note*: which signifies a *Conclusion*, &c.


The *Point of Addition*, is a little *Dot* always set on the *Right side* of a *Note*; which adds to its *Sound*, or *Time*, half as much as it was before, &c. When this *Point* is added to the *Semibreve*, it must be

held as long as 3 *Minims*, as thus: 

§ III. Of *TIME*; And its several *Moods*.

Common-Time Moods.


1, 2, 3, 4, 1, 2, 3, 4, 1, 2, 3, 4, 1, 2, 3, 4.



d : n. d : n. d : n. d : n.

Tripla-Time Moods.

1, 2, 3, 1, 2, 3, 1, 2, 3, 1, 2, 3.



d : n. d : n. d : n. d : n.

EXPLANATION.

To the Rudiments of *Musick*.

[5]

EXPLANATION.

TIME is measured by the *Motion* of the *Hand* or *Foot*, which *Motions* represent the *Motions* of a *Pendulum*; by putting your *Hand* down and taking it up in equal *Motion*.

Common-Time is measured by *Even Numbers*, and known by the 3 *Moods*, as before: The *First* is very slow; the *Second* as quick again; and the *Third* very quick: So that your *Hand*, or *Foot* must be down, and up in every *Bar*, in equal *Time*, as the *Figures* and *Letters* direct, &c.

Tripla-Time moves by *Odd Numbers*, as 3 *Minims*, 3 *Crotchets*, or 3 *Quavers*, (or more) in a *Bar*; two to be perform'd with the *Hand* or *Foot* down, and one up, as before. There are many various *Moods* in *Tripla-Time* used in *Instrumental Musick*, which I shall omit to mention, by reason they are not concern'd in this Book.

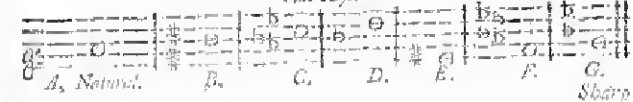
Observe, that in *Common-Time*, and also in *Tripla-Time*, to have your *Hand*, or *Foot* down at the first *Note* in every *Bar*: And that all odd *Notes* before a *Bar*, be perform'd with the *Hand* up, &c. (See my *Complete Melody*, (Chap. 6.)

§ IV. Of the several *KEYS*: And of *Transposition*.

THERE are but two *Natural Keys* in *Musick*, viz. A, the *Natural Flat-Key*; and C, the *Natural Sharp-Key*; all other artificial *Keys* being brought to the same Effect, by adding either *Flats* or *Sharps* at the Beginning of the five *Lines*; which *Flats* or *Sharps* transpose the *Mi* to be either next under, or next over the *Key-Note*: (which is the last *Note* of the *Bass*) which *Key* is known to be either *Flat*, or *Sharp*, by the first *Third* next above the said *Key-Note*: For if the *Third* includes but 3 *Semitones* (which is the *Flat-Third*, as A, the *Natural Flat-Key*;) then the *Tune*, or *Key*, is said to be *Flat*. But if the *Third* includes 4 *Semitones*, (which is the *Sharp-Third*, as C, the *Natural Sharp-Key*;) then the *Tune*, or *Key* is said to be *Sharp*; in any *Cliff* whatsoever. But the better to explain what I have said, I will give you

An Example of the 7 several *KEYS*, both *Flat* and *Sharp*; in the G *CHOR*.

Flat Keys.



A, Natural. B, C, D, E, F, G, Sharp

[6] *A Compendious*. INTRODUCTION :



The 12 Artificial Keys as before, are made conformable to the 2 Natural ones; first by *Transposing* the *Mi*, (which is the *Master Note*;) either by *Flats*, or by *Sharps*; and afterwards founding your Key either next above, or next below it, &c. But the greatest Difficulty lies in the regular placing the *Flats*, and *Sharps*; on which I shall add the following Instructions. *Ex. Gr.*—If the *Mi* be moved by *Flats*, the *First* is founded on *B*, which shifts the *Mi* to *E*, a 4th above: (or 5th below.) The 2d *Flat* must be on *E*, which shifts the *Mi* to *A*, a 4th above the Former: So by this Method it may go thro' the whole System of *Octaves*. To *Transpose* by *Sharps*, the first *Sharp* is founded on *F*, which is then *Mi*; the 2d *Sharp* must be on *C*, a 5th above the Former, &c. the *Mi* going with the last *Sharp* added.

Transposition of the Mi by Flats, and Sharps: In the G-Cliff.



{ If that by *Flats* the *Mi* you do remove :
It must be called in the 4th above, &c. }

{ If that by *Sharps* the *Mi* removed is :
Rise up 5 Notes and then you cannot miss, &c. }

§ V. Of

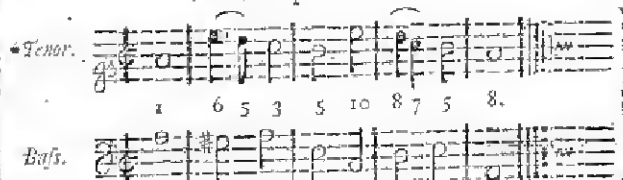
To the Rudiments of MUSICK. [7]

§ V. Of *Concords and Discords*: And how to compare one Part of Musick with another, &c.



N.B. **T**HAT if your Voice or Instrument would permit to Ten thousand *Eights*, or *Octaves*, they are still to the same Effect as their single *Concord*, or *Discord*, &c. But I shall next give you some few *Examples* how to Compare one Part of Musick with another: And so conclude.

An Example of Two Parts.



An Example of Three Parts.



An Example of *Four Parts*.

Treble. 

Alto. 

Tenor. 

Bass. 

May all our Hearts and Tongues be Tun'd,
As Instruments of Praise :
And in the Church, and House of Saints,
Sing Praises to God always, &c. &c. &c.

Tunes, W. Tans'ur.

* * These are the most useful *Instructions* I think necessary for young Beginners ; But for farther Knowledge in this *Art*, or *Science*, I refer you to my *Complete Melody* : Which teacheth all the *Grounds* of *Music*, and *Composition* in all its Branches. Sold by me, and at the *Looking-glass* on *London-Bridge*. The Fourth Edition. Price 3 s. It being the most curious *Introduction* that ever was published.

N. B. I also teach the same, in a new, *short*, and entire *Method* : But take no *Letters*, until *Pay* paid.

THE

THE
PROVERBS of SOLOMON:
IN
ENGLISH-VERSE.

By Mr. WILLIAM TANS'UR.

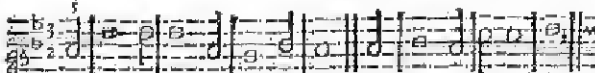
Audiat Utraque Parte, judica.
Hear with both Ears, and then judge.

CHAP. I.

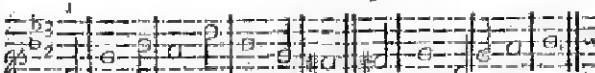
11 12 13 The Use of the Proverbs.

St. Naph's Tune : Composed in *Three Parts*. W. T.


Cantus.



Tenor & Bass.



THE Proverbs of King Dauid : Son, 2 Teach Men to understand



B

Instruction

[2] The Proverbs of SOLOMON:



1. They Wisdom to the Simple give,
That such may know it right:
To young Men, Knowledge is convey'd,
By this *proverbial* Light.

2. Wise Men will hear, and much increase
In Learning: Likewise they
That are of Understanding, will
Wise Counsels strict obey.

3. To understand a *PROVERB* well,
Such will their Hearts incline:
Into dark *Sentences* they'll inspect,
And Words that are Divine.

4. The Fear of God, Beginning is
Of Knowledge, (*Heav'nly Gem!*)
But Fools instruction do despise,
And Wisdom do condemn.

5. My Son, thy Father's Counsel take,
Thy Mother's Law embrace:
They'll be to thee as Chains of Gold,
An Ornament of Grace.

7. My

Wise Men will
Learn and grow
wiser by good
Counsel.

An Exhortation
to Fear God, and
to receive his
Words.

in English VERSE.

[3]

CHAP. I.
An Exhortation
to all Men to
fear God, and
to receive his
Words.

10 My Son, if Sinners thee entice,
To them do not consent:
Nor lie in Ambush to destroy,
The Blood that's innocent.

11. They'll say to thee, Let's lurk, and eat
Them up, like to the *Game*:
We'll all their Wealth and Riches share,
And all one *Prey* will have.

12. My Son, walk not within high Ways
As are averse from Good:
Whose Feet trace none but wicked Paths,
And take Delight in Blood.

13. In vain such Men do lie in wait,
Their *Nets* are open *Evil*:
All such as greedy are of Gain,
Are catch'd in their own *Net*.

14. Wisdom cries out within the Streets,
And *City* too likewise:
And at the Op'ning of the *Gate*,
She thus bursts out her Voice:

15. How long will ye, ye simple ones,
Thus love Simplicity:
And Scorners take Delight in Scorn,
And Fools from Wisdom fly?

16. Turn ye, turn ye, at my Reproof,
My Words shall be made known:
Behold, I'll pour my Spirit on ye,
Mine Anger shall be shown.

17. Because I call'd, and ye refus'd,
And did not me regard:
I stretched out my Hand, and yet
Not one of ye me heard.

18.

Wicked Men
are caught in
their own Snare.

Wisdom com-
plains of her
Contempt.

Wise Men should
obey God's
Commandments,
and receive his
Words.

[4] The Proverbs of SOLOMON:

CHAP. I.

15. Ye set my Counsel all at nought,
And did my Call neglect:
And heark'ned not to my Reproof,
But did the same reject.
16. Because you've not obey'd my Voice,
When I did call and cry:
When Fear shall come, I then will laugh
At your Calamity.
17. When Fear, and Anguish, and Distress,
Shall come like a *Whirlwind*:
Then ye shall call, and me shall seek,
But never shall me find.
18. Because ye always did refuse,
The Fear of God the Lord:
And always scorned my Reproof,
And Knowledge have abhorr'd.
19. Therefore they ev'ry one shall eat
The Fruit of their own Way:
The simple ones Prosperity
Shall work their own Decay.
20. But those that hearken to my Word,
Shall still in Safety dwell:
And be exempt from Fear and Ill,
With such it shall be well.

Wisdom will not
answer at a late
Call.

Every one shall
receive as they
merit by Wisdom
advice.

The gods that
obedient shall be
safe and free.

CHAP.

in English VERSE.

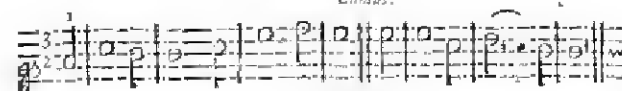
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CHAP. II.

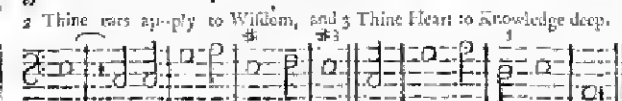
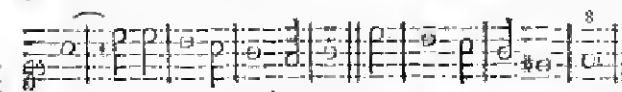
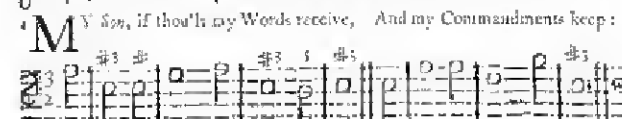
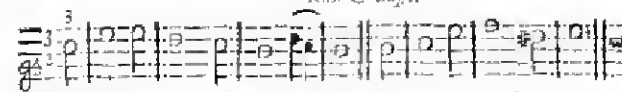
1. Wisdom promiseth Godliness to her Children.

St. Peter's Tune: Composed in Three Parts. W. T.

Cantus.



Tenor & Bass.



2. If after Knowledge thou wilt cry,
As if for finest Gold:
Likewise for Understanding too,
Thou both shalt then behold.

Seek after
Knowledge, and
thou shalt find it.

3. Wisdom and Knowledge doth from God
Most plentifully flow
On those that Paths of Judgment keep,
And Righteousness do know.

Rejoice a Men
and Knowledge
pursue.

4. When

[6] *The Proverbs of SOLOMON:*

4.
12 When Wisdom's grounded in the Heart,
13 Discretion doth uphold:
Knowledge and Understanding is
A Pleasure to the Soul.

5.
14 'Twill thee protect from evil Men,
That froward Things profits:
15 Who leave the Paths of righteous, and
Delight in Wickedness.

6.
16 Such as in Evil do rejoice,
In Frowardness delight:
17 Whole Ways are crooked, and perverse,
And do the Lord despise.

7.
18 'Twill thee protect from *Women* strange,
Yea, from her flatter'ing too:
19 They which forsake God in their Youth,
And break his Covenants due.

8.
20 Her House inclineth unto *Death*,
Her Paths to *Hell* are led:
21 There's none that go, that e'er return,
But harbour with the Dead.

9.
22 But such as walk in upright Ways,
And godly Paths do tread,
23 With upright Steps enjoy the Land,
Which to Perfection lead.

10.
24 But wicked Men, God will confound,
And cut them from their Place:
Transgressors shall be rooted out,
And brought to total Disgrace.

CHAP. 2.

WISDOM grounded
in the Heart
bringeth forth
Discretion,
and keepeth
the Soul
from evil Men.

WISDOM protecteth
from evil
Men.

WISDOM protecteth
from evil
Women.

Evil Women
Ways are Danger-
ous, and end in
Death.

Wisdom directeth
in the good
Way, which
leadeth to Godliness.

Wicked Men
shall be
cut off, and
brought to
Disgrace.

CHAP.

in English VERSE.

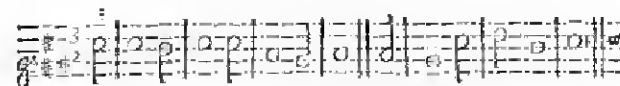
[7]

1. 2. 3. 4. C H A P. III.

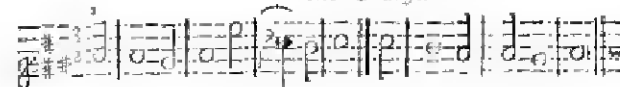
An Exhortation to Obedience.

St. Philip's Tune: Composed in Three Parts. W. T.

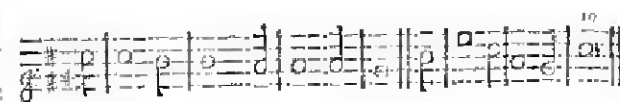
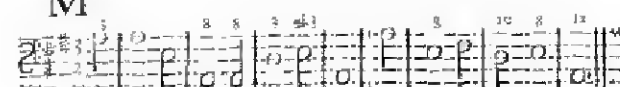
Cantus.



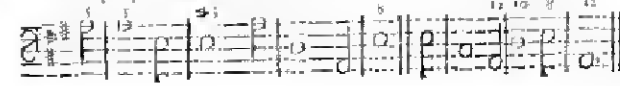
Tenor & Bass.



MY Son, do not my Law forget, which will thy Days increase:



Keep my Commandments, and sure—ly they shall add un-to thy Peace.



3. Mercy and Truth do not forsake,
Upon thine Heart them bind:
4. And Favour in both God and Man,
Thou evermore shalt find.

3. Trust

[8] *The Proverbs of SOLOMON:*

3.
1 Trust in the LORD with all thine Heart,
Don't to thy Knowledge trust:
2 In all thy Ways acknowledge God,
And he'll direct thee just.
4.
3 Shun Wisdom in thine own Conceit,
Fear God the heav'nly King:
Depart from Evil, and it shall
4 Health and Salvation bring.
5.
5 Honour the LORD with all thou hast,
The first Fruits of thy Store:
6 Then shall thy *Barns* with Corn be fill'd,
And *Press* with Wine run o'er.
6.
7 When God shall chastise thee, my Son,
By no Means it despise:
8 For God correcteth ev'ry one
That's lov'd before his Eyes.
7.
9 How blest is he, that Wisdom finds!
And Knowledge does behold!
10 Such Merchandise is more esteem'd
11 Than Pearls, and curious Gold.
8.
12 In her Right-hand are Length of Days,
Her left doth Honour sway:
13 Her Ways abound in Piousness,
And Peace is all her Way.
9.
14 She's like a Tree of Life, to all
That doth on her depend:
And ev'ry one that Her retains,
Shall live a faithful Friend.
10.
15 By Wisdom God hath made the Earth,
Man's mortal Eye may see:
With Understanding, form'd the Heav'ns,
His Dwelling Place to be.

CHAP. 3.
An Exhortation
to Faith, and to
fear God, and
honour him:
which is togeth
Platy, &c.

An Exhortation
to Patience, and
to bear God's
Corrections.

The happy Gain
of Wisdom.

The Power of
Wisdom.

11. By

in English VERSE:

[9]
CHAP. 3.

11.
20 By Knowledge, GOD hath made the Sea,
(O vast Creator's Skill!)
Likewise the Clouds to bring forth Rain,
And on the Earth distil.
12.
21 My Son, let Wisdom ne'er depart,
On Judgment take fast hold:
22 They'll be as *Grace* unto thy Neck,
And *Life* unto thy Soul.
13.
23 Then thou shalt walk in Paths most safe,
And fearless take thy Sleep:
Thy Steps from Stumbles shall be free,
GOD will thee guard and keep.
14.
24 Thou shalt not fear, when GOD shall bring
On wicked Men great Woe:
25 Thy Confidence in GOD shall keep
Thee safe from ev'ry Foe.
15.
26 Withhold not Good, from godly Men,
To whom good Things are due:
But give, when e'er 'tis in thy Pow'r,
Such *godly Acts* to do.
16.
27 Say not unto thy Neighbour, Go,
To-morrow come again:
When thou hast that within thy House,
Which will his Need sustain.
17.
28 Against thy Neighbour don't devise,
To do him any Ill:
29 Strive not with Men without a Cause,
Nor seek their Blood to spill.
18.
30 To the Oppressor bear not Ill;
Truly the froward are
31 Abomination to the LORD,
With Righteous th' have no Share

The Benefits of
Wisdom.

An Exhortation
to Charity.

An Exhortation
to Peace, Charity
&c. &c.

19. The

[10] *The Proverbs of SOLOMON:*

19. * The Curse of God within the House
Of Wicked doth abound:
But in the Dwellings of the Just,
Are Blessings ever found.

20.
21. For scorning, God will Scorners scorn,
The Lowly raise to Fame:
22. The *Wise* inherit Glory shall,
And *Fools* be brought to Shame.

CHAP. 7.
The confidence
of the Wicked:
And the flouting
of the Just.

CHAP. IV.

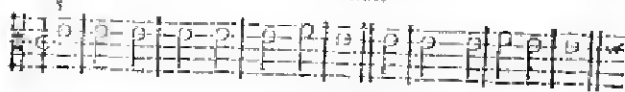
... Solomon Persuadeth to Obedience.

St. Edmund's Tune: Composed in Four Parts. W. T.

Treble.



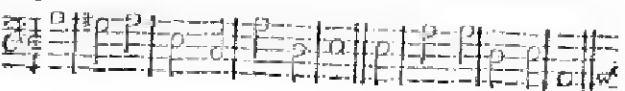
Alto.



Tenor & Bass.



Y^e Children hearken, and give ear, your Father's Coun-sel take:

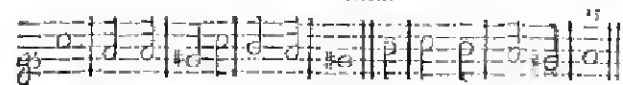


Good

in English VERSE.

[11]

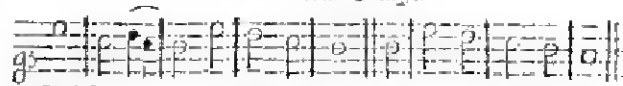
Treble.



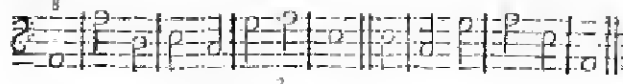
Alto.



Tenor & Bass.



Good Doctrine I'll to you im-part, & Do not my Law for-sake.



1. * My Parents thus instructed me,
And also lov'd me well:
2. Keep my Commands, and live, say they,
3. Let Wisdom with thee dwell.

He sheweth what
Instructors I had
of his Parents:
and Exhorteth to
study Wisdom.

4. Forsake her not, her Love, and She,
Will safely thee preserve:
5. Get Understanding too likewise,
And ye shall never swerve,

Forsake not Wis-
dom: for she'll
preserve thee.

6. Exalt her, and she'll thee promote,
To Honour and Renown:
7. Embrace her, and she'll be thy Aid,
8. And thee with Glory crown.

Wisdom highly
promote thee.

9. Hear me, my Son, and mark my Words,
Then shall thy Days increase:
10. I have thee taught to know aright,
The Paths of Right and Peace.

Wisdom lengthen
eth thy Days with
Deliverance.

11. Where e'er thou Go'st, thou shalt not slide,
If thou'lt Instruction hold:
12. Let her not Go, she is thy Life,
And precious more than Gold.

Instruction's pre-
cious and precious
etc.

C 2

7. Go

[12] *The Proverbs of SOLOMON:*

7.
14 * Go not the Paths of wicked Men,
Nor yet obey their Call :
15 They sleep in Sin, and never tell,
Unless they've made some fall.
8.
17 They eat the *Bread* of Wickedness,
And drink the *Wine* of Spite :
18 But Paths of just and righteous Men,
Surpass the shining Light.
9.
19 The Ways of wicked Men are dark,
They know not where they tread :
They stumble at I know not what,
Such to Destruction lead.
10.
20 My Son, Unto my Words give ear,
On them fix fast thy Mind :
21 From which comes Health unto thy Bones,
Thou Life therein shalt find.
11.
22 * Keep firm thy Heart, with Diligence,
From thence proceedeth Life :
23 Put far from thee all forward Lips,
That take delight in Strife.
12.
24 Fix fast thine Eyes, and tread the Paths ;
25 Let thy Ways 'stablish'd be :
26 Turn not unto the Right nor Left,
And then thou shalt be free.

CHAP. 4.

Shun the Paths of
the Wicked : who
sleep in Sin, and
tell not in Con-
science.

Wicked Men feed
on Spite : But
righteous Paths
are full of Light.

Wicked Ways are
dark, and of
Stumbles, till they
lead to Destruction.

He Exhorteth us
Lift thine ears, which
cometh from Health,
and Life to Ever-
last.

He Exhorteth to
Sanctification,
and to avoid For-
wardness.

A Right Heart
is the end here.

C H A P.

in English VERSE.

[13]

CHAP. V.

1. Solomon Exhorteth to study Wisdom.

St. Olave's Tune : Composed in Three Parts. W. T.

Canon.



Tenor & Bass.



1. * Strange Woman's Lips at first seem sweet,
More soft than Oil, yea, vain complaisant :
But prove at last a bitter Dart,
A Two-Edg'd Sword is not so sharp.

He sheweth the
Mischance of
Whoredoms, and
Bitter.

2.
3. Her Feet go down to Death's cold Cell,
Her Steps likewise take hold of Hell :
4. If thou couldst view her Paths of Life,
They'd make thee quake, and end in Strife.

A Heav'nly Way
is to be found, and
from War.

4 Hear

[14] *The Proverbs of SOLOMON:*

4
7 Hear me, ye Children, and incline
To keep my *Words* which are *Divine*;
8 Remove thy Feet far from her *Gill*,
And come not near where she doth dwell.

5.
9 Lest thou from Honour should'st depart,
And give thine Years to th' cruel Heart :
10 Lest all thy Treasures wasted are,
And Strangers of thy Labour share.

6.
11 And also mourn, when 'tis too late,
And curse thy sad and wretched State :
When Flesh and Bones consumed are ;
No Mortal can such Loss repair.

7.
12 You'll say, I've Countail disobey'd,
And of Reproof a Scorn have made ;
13 I've not obey'd my *Teacher's* Voice,
But in all Evil made my Choice.

8.
14 I was Alas! in midst of ill,
All Wickedness my Heart did fill :
In midst of *Congregations* too,
And in th' *Assembly* had full view.

9.
15 Observe, and learn, What I thee tell,
Drink Waters out of thine own *Well* :
16 And let thy *Fountains* spread abroad,
And *Rivers* in the Streets afford.

10.
17 Let them be thine, yea, thine alone,
18 Not Strangers ; thine a *blessed* One :
19 Rejoyce with the *Wife* of thy Youth,
20 Let her be Loving, and of Truth.

11.
Her Breasts shall thy Affection move,
Thou shalt be ravish'd with her Love :
21 Why then my Son? Why wilt thou range
For to Embrace a *Woman* strange?

CHAP. 5.
Hear Counsel, and
reject near a Har-
lot's House.

Preferve thine
Honour, and waste
not thine Years ;
nor give thy La-
bour to Strangers.

Late Repentance
avails nothing.

Be sober, and
Corrected, and
Liberty.

Reverence to
Chastity.

Love thine own
Wife ; and thou
Hast it.

12. For

in English VERSE:

[15]

12.
11 For God doth know the Heart of Man,
Also his secret Thoughts doth scan :
12 Men's own Iniquities shall bind
Themselves in Cords of Sin, confind.

13.
Such as from *sacred* Counsel fly,
13 Shall sure without Instruction die :
When Men forsake *God's* Righteous Way,
In midst of Folly go astray.

CHAP. 6.
Wicked Men are
overtaken with
their Sin.

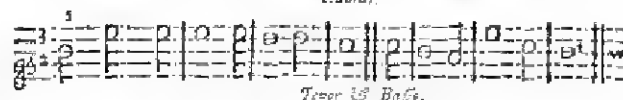
Wicked Men go
astray in midst of
Folly ; and die
without In-
struction.

CHAP. VI.

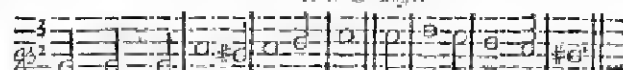
1. 2. Solomon *Persuadeth against Suretyship.*

St. Mark's Tune : Composed in *Three Parts*. W. T.

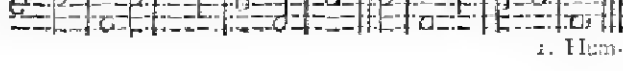
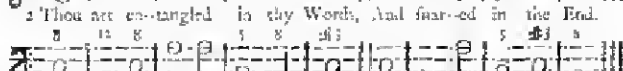
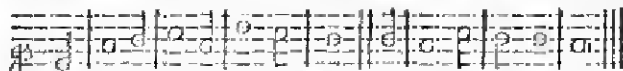
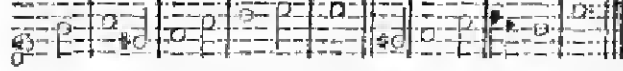
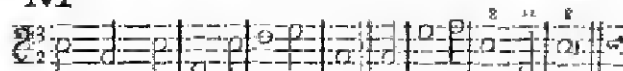
Cantus.



Tenor & Bass.



1 MY Son, when Surety thou giv'st, For to oblige thy Friend :



1. Hum.

[16] The Proverbs of SOLOMON:

2.
3 Humble thy self, make sure thy Friend,
4 And deep rot in the Snare:
5 Deliv'r thy self, like as a *Roe*,
Or *Bird* that's in the Air.

3.
6 * Go to the *Ant*, thou Sluggard, Go,
Likewise her Ways discern:
7 She hath no Guide, nor Overseer;
Yet thou may'st of her learn.

4.
8 She doth provide in *Summer-Time*,
In *Harvest* gathers Meat:
She layeth up her *Winter Store*,
That she may freely eat.

5.
9 How long will ye, O Sluggard, sleep?
Awake, Awake, Arise:
10 Yet still you'll sold your Hands, and say,
More Slumber: — (Sleepy Eyes.)

6.
11 So like as one that travelth,
Thy *Poverty* shall come:
And *Want* like to a Man of Arms;
This, this shall be thy Doom.

7.
12 * With froward Mouths, walk wicked Ones,
They take delight in Lies:
They Teach with *Fingers*, Speak with *Faith*,
13 And Wink with both their *Eyes*.

8.
14 In Mischief such do take delight,
To Discord they're inclin'd:
15 On such Calamity shall come,
No Remedy shall find.

9.
16 * Six Things there are, that God doth hate,
Yea, *Seven* that bear Record:
Which are Abomination, and
All hateful to the Lord,

CHAP. 6.
Get free from Ob-
Egdom.

Against Idleness;
an Example.

Provide in Har-
vest.

Sluggards work
more Scurvy.

Idleness brings
Poverty.

Against Mis-
chievous talk.

End is the End of
such as love Mis-
chief.

Seven Things
hateful to God.

10. Proud

In English VERSE.

[17]
CHAP. 7.

10.
17 (1) Proud Looks, (2) likewise a lying Tongue,
(3) And such as do shed Blood:

18 (4) And such as wicked Thoughts devise,
And hate Things that are good.

11.
(5) Yea, such as run to Mischief swift,
19 (6) False Witnesses likewise:
(7) They that sow Discord among Friends,
Thro' Mischief, and false Lies.

12.
20 * My Son, thy *Father's* Counsel take,
Thy *Mother's* Law embrace:
21 And bind most firmly to thy Heart
Such *Ornaments* of GRACE,

13.
Where e'er thou go'st, it shall thee lead,
When sleeping, thee preserve:
22 Discourse with thee, when thou'rt awake,
From *Idol* never twerve.

14.
23 * The Lord's Commands are most *dear*,
His *Precepts* shine most bright:
And his Reproofs are unto thee
Like as a flaming Light.

15.
24 To keep thee from the *Woman* strange,
And from her flattery Tongue:
25 After such *Beauty* do not lust,
For such will do thee Wrong.

16.
26 For by such *Women*, Men are brought
To *Want* and *Beggery*:
Yea, such will hunt for precious Souls,
Take Care, and from them Fly.

17.
27 In Bosom, Who can *Fire* hold?
28 Or on hot *Cools* can go?
And not have *Chastity* nor *Faith* be hurt,
But knowing *That* must know,

The Binding of
Obedience.

Obedience will
preserve him in
sleeping and
awake.

God's Commands
and Precepts, well
guarded from
Beguiling Women,
Love.

The Willful
of Wickedness.

A Woman will
bring a Man to a
Peculiar Ruin.

A Chastity is
a thing that
cannot be hurt.

1)

13. 8)

[18] *The Proverbs of SOLOMON:*

18.
29 So he that loves his Neighbour's Wife,
And into her goes in:
Shall not be deem'd as innocent,
But guilty is of Sin.

19.
30 Men, don't despise a Thief that steals
When he is hungry:
Nor blame him when he Theft commits,
His Soul 'to satisfy.

20.
31 For whensoever he be found,
Seven-fold he shall restore:
Yea, all his Substance shall atone
That is within his Door.

21.
32 But he that with a *Woman* doth
Commit *Adultery*:
He wanteth Judgment, also doth
His precious *Soul* destroy.

22.
33 He such a fatal *Wound* shall get,
That never will decay:
Shame and Dishonour, truly that
Shall ne'er be wip'd away.

23.
43 * *Jealousy*, is the Rage of Man,
His Mind's so wicked bent:
35 No *Gift*, nor *Ransom* he'll regard,
Or ever rest content,

CHAP. 6.

Adulterers are
not innocent.

Attachment may
be made for
Thief.

Attachment ne-
ver can be made
for Adultery.

The Stain of
Adultery never
is done away.

Jealous Persons
are never at rest.

CHAP.

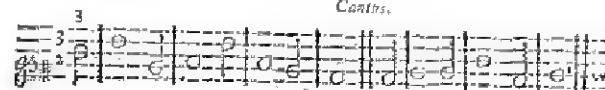
English VERSE [19]

CHAP. VII.

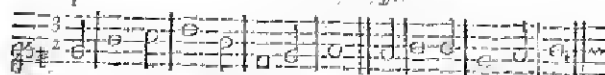
1. Solomon persuadeth to a sincere, and kind Familiarity with Wisdom.

St. James's Tune: Composed in Three Parts. W. T.

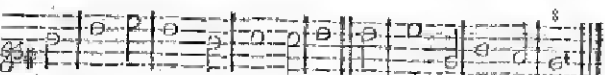
Cantus.



Tenor & Bass.



1 MY Son, at-tend, and keep my Words, To my Commands ap-ply,



1 And thou shalt live: Keep thou my Love, Like th'Apple of thine Eye.



2.
3 Bind them upon thy Fingers, and
Write them upon thine Heart:
4 Them *Kinswomen* and *Sisters* call,
And from them ne'er depart.

D 2

3. They'll

[20] *The Proverbs of SOLOMON :*

3.
5 They'll keep thee from the *Harlot* lewd,
That flutt'rsth with her Tongue :
From such as ruin many Souls,
And seek to do them Wrong.

CHAP. 7.
Wisdom will
protect thee from
Strange Women.

4.
6 * When at the *Windows*, in my House,
I look'd my Counselment through :
* A *Youth* among the simple Ones,
By Chance I there did view.

5. Thou shalt see the
Way of a Harlot,
By his own Expe-
rience.

5.
7 He void of Understanding was,
And pak'd along the *Streets* ;
9 And in the Twilight of the *Even*,
Dad at a *Corner* met :

8. Night is the
Harlot's Horrid
when she puts
her sinful Glass.

6.
10 A *Harlot*, deck'd in rich Attire,
She subtle was of Heart :
11 Both lewd, and stubborn, and whose Feet
Do from her House depart.

7. The Counting of
the Harlot.

7.
12 She lay in wait, for ev'ry one,
That pass'd in the *Street* :
And at her *Corner* ready stood,
And thus she did him greet :

8. A Harlot waits
for everyone, and
all are welcome.

8.
13 She caught him first, and kissed him,
With an amiablest Face :
14 This Day said she, I've paid my *Vow*,
I've Offerings of *Pence*.

9. Harlots will
kiss on their
Wickedness with
Religion.

9.
15 I purpose came, to meet you here,
To view thy lovely Face :
16 Fine *Sp'rry*, *Linnage*, and *Perfume*,
17 My lovely *Rat* do grace.

10. The Harlot's
at the Harlot.

10.
18 Come, let us take our Fill of *Love*,
Until the Morn appear :
19 My *Godwin* is a Journey gone,
Therefore, you need not fear.

11. Harlots' Promises
are all Love, tho'
they prove false.

11. He

in English VERSE.

[21]

11.
19 He likewise *Moxey* took with him,
To serve 'till such a Day :
I know the Time when he'll return,
Come in, make no Delay.

CHAP. 7.
Harlots take no
Oymenities.

12.
20 She with her Speeches made him yield,
Yea, him deluded so :
And thus deceiv'd his simple Heart,
That with her he did go.

12. Fine Words, and
fair Speeches, de-
ceive the Heart
of the Simple.

13.
21 He follow'd her, as doth the *Fool*,
When forced to the *Sticks* ;
And steps apace towards his End,
As doth the silly Ox.

13. The desperate
Simplicity of a
wanton young
Man.

14.
Thus, unperceiving, like a *Bird*,
That hastens to the Snare :
22 'Till Darts do pierce his Liver through,
Of *Death* he's not aware.

14. He is forced un-
awares.

15.
23 * Harken to me, ye *Children* dear,
And to my *Words* attend :
24 And never stray in *Harlot's* Paths,
Her Ways do *fatal* end.

15. Sollicitous
to avoid Harlots,
and their little
will End.

16.
25 By her, have many wounded been,
Yea, many have been slain :
26 Her *House*, it leads the Way to *Hell*,
Her *Chambers* *Death* maintain.

16. A Harlot
Wounds remains
all.

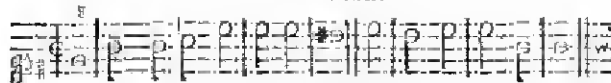
CHAP.

C H A P. VIII.

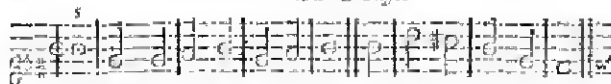
Wisdom calleth loud for Attention.

St. Bernard's Tune: Composed in Three Parts. W. T.

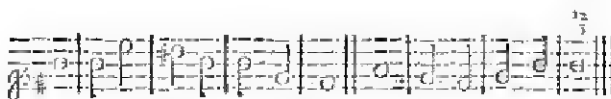
Cantus.



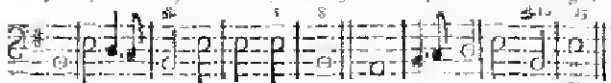
Tenor & Bass.



Doth not Wisdom call aloud, And Understanding cry.



1. Tell by the Way of the City Gates, 3. From Tops of Places high?



4 To you, O Men, to you I call,
5 Ye Simple understand:
6 My Mouth shall speak of wondrous Things,
7 My Lips shall Truth command.

Wisdom calleth,
The Simple.

Bar

CHAP. 8.
True Wisdom is
pure and valen-
ted.

But Wickedness unto my Lips
Abominable are:
There's nothing froward in my Words,
Or of Perverseness Share.

Unto the Wife, my Ways are plain,
Thou Knowledge may'st behold:
Keep my Instruction, and esteem
Such Knowledge more than Gold.

Wisdom's Ways
are plain to the
Wife: and she
esteem'd.

For Wisdom Rubies doth surpass,
And all that's excellent:
I Wisdom, dwell with Prudence, and
Do all that's fine invent.

The Fine and
Excellent of
Wisdom.

The Fear of God is for to hate
Pride and Arrogancy:
The evil Way, and froward Mouth,
I utterly defy.

Pride and Wicked-
ness is hateful
to God.

Counsel is mine, and Wisdom too,
I've Strength, I understand:
By me Kings reign, and Princess rule,
And Judges of the Land.

All Things are
governed by
Wisdom.

I love all such, as do me love,
And those that seek me, find:
Such Wealth and Honour is with me,
That never will decline.

The Love, and
Riches of Wis-
dom.

My Fruit is good, and more esteem'd,
Yea, more than finest Gold:
My Paths do lead to Righteousness,
And Judgment do behold.

Wisdom's Paths
are pure, and
lead to Righte-
ousness, and be-
hold Judgment.

That I may cause those that me love,
In Riches to increase:
Their Treasures I'll with Riches fill,
Which they'll enjoy with Peace.

Wisdom in-
creaseth his Love's
Treasures.

11. The

[24] The Proverbs of SOLOMON :

11.
22 The LORD posses'd me in the Way,
Before the Works of old :
23 Set up for everlasting was,
Before was earthly Mold.

12.
24 Before the Depths, I was brought forth;
Or Fountains did abound :
25 Before the Mountains settled were,
26 Or Hills, or Fields were found.

13.
27 When he prepar'd the Heav'n's most high,
And compass'd the Depth :
28 When he established the Clouds,
I was in Heaven set.

14.
29 When that he gave the Sea Decree,
To obey his Command :
And the round World's Foundation laid,
I with him was at hand.

15.
30 I was by him, as one brought up,
In me he took Delight :
I daily his Companion was,
Rejoicing in his Sight.

16.
31 I then rejoic'd upon the Earth,
Where Men inhabit ; then
All my Delight is wholly was
Among the Sons of Men.

17.
32 * Now, therefore, hearken unto me,
Attend, ye Children dear :
33 For blest'd is he, that keeps my Ways,
And doth Instruction hear.

18.
34 Yea, blest is he, that heareth Me,
And waiteth at my Door :
35 Who findeth Me, sure findeth Life,
And Favour evermore.

CHAP. 8.
The Eternity of
Wisdom.

Wisdom was be-
fore earthly
Things.

Wisdom was in
Heaven when it,
&c. was made.

Wisdom was
God, when Sea
and World was
made.

Wisdom was
God's daily
Companion.

Wisdom rejoy-
ceth upon Earth,
and delighteth
among Men.

Wisdom is to be
desired for his
Blessings.

Who seeketh
Wisdom, surely
findeth.

19. But

in English VERSE

[25]

19.
36 But he that doth against me sin,
And likewise doth me hate :
Doth surely wrong his precious Soul,
And Death's his wretched State.

Those that sin
against Wisdom,
wrong their own
Souls.

CHAP. IX.

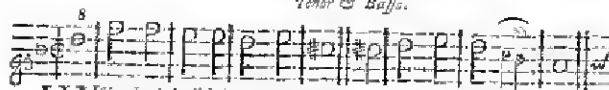
37 The Discipline of Wisdom : Alluring her Fol-
lowers to a sumptuous Feast : Meaning the Word of
GOD, and his holy Sacraments.

St. Luke's Tune : Composed in Three Parts. W. T.

Centos.



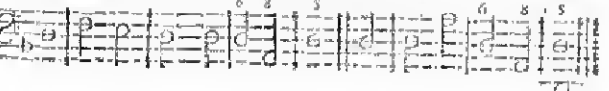
Tenor & Bass.



1 Wisdom hath builded up her House, She mingled hath her Wine :



2 Her Beasts are kill'd, her Table's deck'd, 3 Her Maidens call'd to dine.



F

2. Turn

2.
4 Turn in, turn in, ye simple Ones,
Of *Bread* and *Wine* partake:
5 All that would Understanding know,
Your Foolishness forfake.
3.
7 * He that a Scornor doth reprove,
He surely getteth Shame:
8 Rebuke a wise Man, he'll respect
And love thee for the same.
4.
9 Instruction give unto the Wife,
And they will Wisdom gain:
Yea, Teach the Just, and they'll increase
In Learning by the same.
5.
10 * The Fear of God, Beginning is
Of Wisdom: likewise they
That holy Knowledge do embrace,
Shall sure prolong their Days.
6.
11 If thou be wise, wife for thy self,
To my *Advice* give ear:
For whosoever scornful is,
They surely Scorn shall bear.
7.
12 * A foolish *Woman* Clamorous is,
She simple is also:
13 She sitteth at her Door, and calls
All *Passengers* that go.
8.
14 Who's is simple, hither comes,
These Words do them inhale:
15 Stolen Water's sweet, and Bread that's eat
In secret, pleasant are.
9.
16 He knoweth not the *Devil* are there,
Nor who doth therein dwell:
And that her *Ghosts* do all abide
Within the *Doyle* of Hell.

CHAP. 9.
The Decline of
Wisdom: to a
good Conclusion.

Scorners reward
Evil for Good.

Give I. Instruction
to the Wife, and
they'll increase in
Learning, and
love thee.

By Knowledge
prolongeth Life.

Re will humbly
obey, and be not
scornful.

The Custom of
Folly: meaning
lowest Preach-
ing, &c.

The Fear of
God: as a
good Principle.
Droine is like
Stolen Water;
sweet to the
Taste, but hurt
to the Soul.

Folly ever lead-
eth.

CHAP.

CHAP. X.

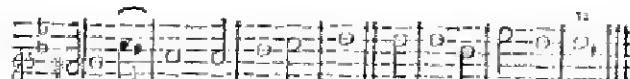
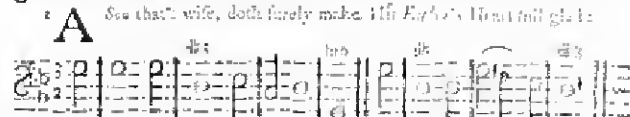
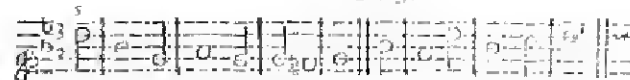
1. *Wife Children make Glad; but Fools make
Heaviness.*

St. *Anglin's* Tune: Composed in *Three Parts*. W. T.

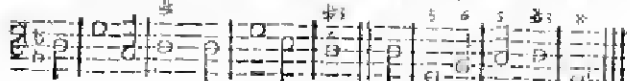
Chorus.



Tenor & Bass.



But foolish *Sons*, their *Mothers* make Most heavy, and most sad.



2. In wicked Treasures are no Gain.
Such never Profit have:
But Treasures of sweet Righteousness,
Thy precious Soul shall save.

No Gain in
Wickedness
shall be:
But Right-
eousness
shall save
thy Soul.

E 2

3. The

[28] *The Proverbs of SOLOMON:*

3.
The Loap will suffer out the Souls
Of righteous Men to need:
But all the Wealth of wicked Men,
He'll cast away with Speed.

4.
The Hands of such as lazy are,
Shall suddenly be poor:
But he that diligently deals,
Shall much increase his Store.

5.
He that doth get in *Summer*, is
Most wise, and free from Blame:
But he that sleeps in *Harvest*, is
Condemn'd with Scorn and Shame.

6.
Great Blessings are upon the *Just*,
Their *Adversities* shall ne'er decay:
But such whose Mouths are violent,
Shall surely rot away.

7.
The wise in Heart keep God's *Commandments*,
But prating Fools shall fall:
He that walks upright, walketh sure,
But Evil's known by all.

8.
All such as wink with both their Eyes,
Cause Sorrow, and great Weir:
A righteous Mouth's a Well of Life,
But Wicked are not so.

9.
Hatred, and *Envy*, stirs up Strife,
And does all Goodness smother:
But sweet *Affection*, hides all Faults,
And *Love*, all Sins doth cover.

10.
The Lips of understanding Men
Do never Wisdom lack:
But he that void of Wisdom is,
A *Rod* is for his Back,

CHAP. 10.

The Righteous
never need; but
the Wealth of the
Wicked shall fly
away.

Lazy Hands shall
be poor: but the
diligent shall
thrive.

It's good to work
in *Summer*; but
a Shame to sleep
in *Harvest*.

Righteous Men
endure: but the
violent rot.

Prating Fools
shall fall: But
the Upright shall
stand. All know
this.

Winking Eyes
cause Sorrow: but
a good Mouth
is a Well of Life.

Hearted hide all
Goodness: but
Love hides all
Faults.

Good Men shall
not want Wis-
dom: But Fools
shall be scourged.

11. Wife

in English VERSE.

[29]

CHAP. 10.

Wise Men value
Wisdom: But
Destruction is al-
ways near the
Foolish.

Wealth's Prong:
But Poverty is
weak.

Righteous La-
bour tends to
Life: But the
Wicked tend to
Sin.

Instruction is a
great Guide.

Lies love Mis-
chief.

Many Words do
not want Sin.

Just Tongues are
precious: But the
Lies are of no
Value.

A good Man
Endures: But the
Foolish are
scourged.

11.
Wise Men lay Wisdom up full safe,
They value it most dear:
But to the Mouths of foolish Men,
Destruction's always near.

12.
The Rich Man's Wealth is great, and like
Unto a City strong:
The Poor's Destruction's Poverty,
In which they languish long.

13.
The Labour of the Righteous, doth
Tend only unto Life:
But Fruit of Wicked, only tends
To Evil, Sin, and Strife.

14.
He that doth sweet Instruction keep,
Is in the perfect Way:
But he that doth refuse Reproof,
Doth not God's Word obey.

15.
He that hides Hatred in such Lips
As take Delight in Lies:
And he that Slanders doth invent,
Is deem'd a Fool, unwise.

16.
When there's a Multitude of Words,
No Sin is wanting then:
But they that do restrain their Lips,
Are wise, and happy Men.

17.
The Tongues of *Just*, are more esteem'd
Than *Silver*, or fine *Gold*:
But wicked Hearts, are little worth,
And scornful to behold.

18.
The righteous Lips, do many feed,
And do their Need supply:
But Fools that Wisdom don't espouse,
For Want of Wisdom die.

19. The

[30] The Proverbs of SOLOMON:

19.
22 The Blessings of the LORD, makes Wealth
And Riches to abound:
He to the time no Sorrow adds,
No Trouble's with it found.
20.
23 'Tis Sport to Fools, Mischief to Jo,
They envy God's Command:
But Men of understanding Hears,
Do Wisdom understand.
21.
24 The Fear of wicked Men shall come
Upon themselves, in ire:
But God doth love the Righteous, and
Doth grant them their Desire.
22.
25 Like as the *Wheat* and *Barley*, so
The Wicked are no more:
But Righteous have Foundation strong,
And everlasting Store.
23.
26 As *Pinegar* unto the *Tooth*,
As *Snake* to th' Eye doth vent:
Just so the Sluggard truly is,
To those, that have him sent.
24.
27 The Fear of God prolongeth Life,
And doth Man's Days renew:
But Years of Wicked, shall be short,
And brought to be but few.
25.
28 The Hope of righteous Men, shall be
Great Gladness, and great Joy:
But wicked Mens Expectation,
Shall perish utterly.
26.
29 The Sacred Ways of God the LORD,
Is Strength to the Upright:
On Workers of Iniquity,
Destruction hard shall light.

27. The

in English VERSE.

[31]

CHAP. IO.

The Righteous
are sure: But the
Evil abide not.

27.
The Righteous shall be grounded sure,
They never shall remove:
But such shall not on Earth abide,
That hate God's Law, and Love:
28.
The Mouths of Just, doth Wisdom bring,
Yea, Wisdom's always nigh:
But froward Tongues, shall be cut out,
The LORD will them destroy.
29.
The Lips of Righteous, truly know
What will Acceptance find:
But wicked Mouths, speak Frowardness,
And wicked are inclin'd.

Wisdom attends
the Just: But evil
Tongues, perish.

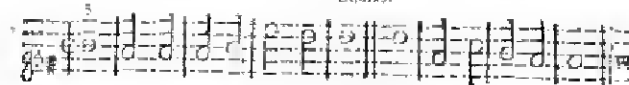
Just Men know
what God will
accept: But the
Evil speak Frow-
wardness.

CHAP. XI.

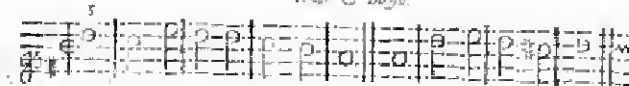
False Weights are hateful to GOD.

St. Saviour's Tune: Composed in Three Parts. W. T.

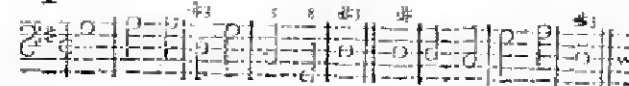
Canter.



Tenor & Bass.



Alleluia, is by God condemn'd, And here-fal to his Sight.



Canter.

The Righteous
are sure: But the
Evil abide not.

Wisdom attends
the Just: But evil
Tongues, perish.

Just Men know
what God will
accept: But the
Evil speak Frow-
wardness.

The Wicked
are no more:
But the Righteous
have Foundation strong,
And everlasting Store.

A English Mel-
ange added.
Singer.

God's Fear
lengtheneth Life:
But the Years of
the Evil are
shortened.

The Hope of the
Just is Joy: But
evil Men's Hope
perisheth.

God's Ways are
Strength: But
Wicked Men's
Ways are Destruction.

Canto.



Tener & Bass.

But a just *Wight*, with-out Defiance, It is the *Lord's* De-light.

2. When Pride and Haughtiness doth come,
Then Shame doth after slide:
With such as lowly are of Heart,
Sweet Wisdom doth abide.

Shame Follows
Pride: But Wis-
dom guards the
lowly.

3. The upright Man's Integrity,
Shall guide, and not annoy:
But Transgressors Perverseness, shall
Them utterly destroy.

Fidelity is a sure
Guide: But evil
Deeds are sure
ruin.

4. Great Riches in the Day of Wrath,
Will never Profit gain:
But Righteousness delivers Men
From Death, from Hell, and Pain.

Riches themselves
but Righteousness
provides from
all Danger.

5. The Righteousness of perfect Men,
Shall all their Paths direct:
But Wicked by their Sins shall fall,
And none shall them protect.

Righteousness is
a true Protection:
But the Wicked
fall by their Sins.

6. Righteousness shall the Upright aid,
In Time of Grief and Woe:
Transgressors shall be taken in
Their Sins, and Trouble know.

Righteousness
shall the just
rescue: But
Transgressors
shall be taken
in their Sins.

7. When

The Hope of the
Wicked doth
decay.

7. When Wicked die, what they expect,
Shall soon be put away:
Likewise the Hope of the Unjust,
Shall suddenly decay.

8. The righteous Men, deliver'd are
From Trouble, at their Need:
The Wicked come, their Troubles find,
And have them in their bread.

The just are free
from Trouble:
The Wicked
find them.

9. An *Hypocrite*, duth with his Mouth
His Neighbour soon destroy:
But thro' sweet Knowledge, Righteous shall
Deliver'd be, with Joy.

The Hypocrite
harmeth his Neigh-
bour: But the
Righteous shall be
delivered.

10. When with the Righteous Things go well,
The *City* doth rejoyce:
But when the Wicked perish, there
Is Noise, with shouting Voice.

When the
Righteous prosper,
the City
rejoiceth: But
when the Wicked
perish, there
is noise.

11. By th' Blessing of the upright Men,
The *City* doth abound:
By wicked Mouths 'tis overthrown,
And level'd with the Ground.

Good Men
bless the City:
But Wicked Men
destroy it.

12. Men void of Wisdom, to despise
Their Neighbours never cease:
But Men of Understanding, they
Will surely hold their Peace.

Fools hate their
Neighbours: But
the Wise are
quiet.

13. *Tale-bearers*, Things will sure divulge,
And *Secrets* will reveal:
But such as are of faithful Heart,
The Matter will conceal.

Tale-bearers
divulge all: but
faithful Men
will conceal.

14. Where there no *Caution* is, to aid,
The People soon decay:
But where good *Caution* doth abound,
Full Life and sure as they.

Good Coun-
sell is long
life.

[34] *The Proverbs of SOLOMON:*

15. He that a Stranger's *Surety* is,
Shall surely Smart endure:
But he that voideth such like Things,
Is always safe and sure.
16. A gracious *Woman*, surely doth
Great Honour safe retain:
And Men both strong, and wise in Heart,
Do surely Riches gain.
17. The Man that's merciful and good,
Doth cherish his own Soul:
But he that's cruel, on his Flesh
Great Troubles daily roll.
18. The Wicked, that do work Deceit,
With such it shall go hard:
But he that sowerh Righteousness,
Shall surely reap Reward.
19. As *Righteousness* doth tend to Life,
We plainly may behold:
All such as Evil do pursue,
Make *War* against their Soul.
20. All such as froward are of Heart,
The Lord doth such despise:
But they that walk in upright Paths,
Are all God's whole Delight.
21. The Wicked never shall escape,
Tho' Hand do joyn in Hand:
But Seed of Righteous shall be sown,
The Lord will by them stand.
22. Like as the Jewel doth adorn
The Snouts of dirty Swine:
Such are fair *Women*, without GRACE,
Tho' counted curious fine.

23. The

CHAP. II.
Do not Surety
for any.

A Gracious Wo-
man keepeth her
Honour. While
Men gain Rich-
es.

The Merciful
cherish their
Souls: But the
Cruel sufferin
the Flesh.

All shall receive
as they merit.

Goodness is Life:
But Evil brings
Death.

God loves the
just.

The Wicked shall
never escape.

Beauty is nothing
without Grace.

in English VERSE.

[35]

CHAP. II.
Just Men love
Goodness.

23. The righteous Man's Desire is
To Goodness, and to Life:
But Wicked nothing do expect
But Wrath, which ends in Strife.
24. Yea, there is that which scattereth,
And still doth more enjoy:
And likewise that which holdeth much,
Yet comes to Poverty.
25. The lib'ral Soul, shall be made far,
And also have much Wealth:
But such a one as watereth,
Shall water'd be himself.
26. He that withholdeth Corn, shall cause
The People him to curse:
But Blessings are upon the Head
Of him that sows, him bless.
27. He that doth diligently seek
For Good, procureth Fame:
But he that seeketh Mischief, shall
Sure fall into the same.
28. He that on Riches doth depend,
He surely soon shall fall:
But righteous Men, like as a Branch,
Shall flourish ever all.
29. He that doth trouble his own House,
Such shall inherit Wind:
And simple Fools, to th' Wife shall be
As Servants, kept confin'd.
30. The Fruit of th' Righteous, is a Tree
of Life, sweet to behold:
And those are surely wise of Heart,
That do win many Souls.

The Liberal ne-
ver want: Mis-
ers come to Po-
verty.

'Tis good to be
liberal.

Withhold not
Corn.

Seek Goodness.

Depend not on
Riches.

Trouble not
thine own
House.

'Tis good to win
Souls.

31. Behold,

[36] The Proverbs of SOLOMON:

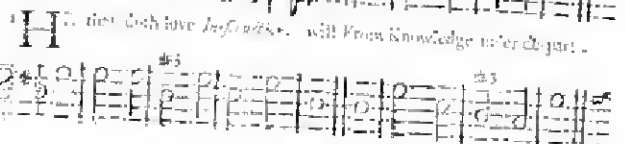
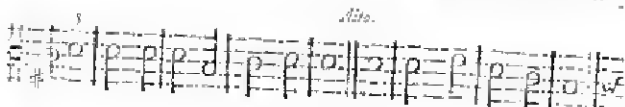
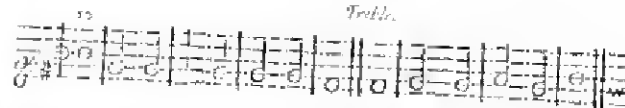
31. Behold, the Righteous shall on Earth
For Sins rewarded be:
How shall the Wicked then escape?
That sin'd much more than they.

CHAP. II.
No right path
unrewarded.

CHAP. XII.

Love Instruction.

St. David's Tune: Composed in Four Parts. W. T.

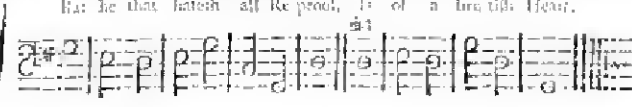
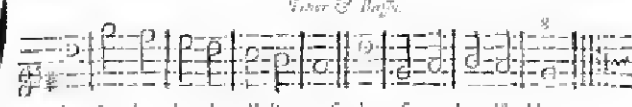
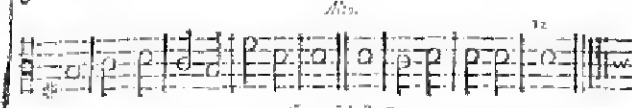
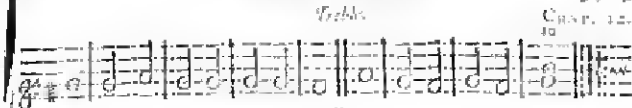


But

in English VERSE.

[37]

CHAP. 12.



2. A good Man, Favour doth obtain,
From God, the heavenly Father:
But those that wicked are, he hath
Condemn'd, and much abhorr'd.

Good Men are
God's Favourites:
But Wicked are
condemned.

3. A virtuous Woman's as a Crown,
And doth her Husband bless:
But she that maketh Him ashamed,
To's Bones is Rottemess.

Good Women
are Blessings:
But Wicked are
Rottemess.

4. The Thoughts of righteous Men, are right,
Their Paths are just and straight:
5. But Counsels of the Wicked, are
Nothing but damn'd Deceit.

Just Men's
Thoughts are
just: but Wicked
are deceitful.

6. The Words of Wicked, are to be
In wait for Blood, for ever:
But Mouths of th' Upright, is their Aid,
And shall them sure deliver.

Wicked Words
are designed
for blood.

7. The Wicked soon are overthrown,
They soon are gone away.

Wicked Men
die.

The

[38] *The Proverbs of SOLOMON:*

The House of righteous Men shall stand,
And never shall decay.

7.
A Man shall thus commended be,
According as he's wife:
But he that is perverse of Heart,
Shall meet with great Despise.

8.
He that's despis'd, and *Servant* is,
Is better in Degree
Than he that honoureth himself,
And comes to *Poverty*.

9.
A righteous Man, regards his *Beast*,
And cherisheth his *Life*:
But th' Wicked's Mercies cruel are,
And most delight in *Strife*.

10.
He that doth till the *Land*, sure shall
With Bread be satisfy'd:
But those that go with Wicked, are
Of Understanding void.

11.
The Wicked greatly do desire
The *Net* of Persons vain:
But Roots of Righteous yieldeth Fruit,
Yea, profitable *Gain*.

12.
The Wicked's own Transgression, doth
By's Lips, himself ensnare:
But the just Man, from Trouble shall
Come out, and have no Share.

13.
Man shall be satisfy'd, with Good
That from his Lips proceed:
Likewise the *Labour* of his Hands
Shall recompence the Deed.

14.
The Ways of *Fools*, to them seem right,
And just in their own Eyes:

CHAP. 12.
Righteous Men
endure.

Commend a Man
as he deserves.

Better to be
humble than
proud.

Love thy *Beast*:
Wicked Men's
Mercies are
cruel.

Labourers shall
not want: Go
not with the
Wicked.

Wicked love
Wickedness: Just
Men have *Gain*.

Evil Men in-
sure themselves:
Just Men are free
from Trouble.

All shall be re-
warded for their
Works.

Fools are wise in
their own Eyes.

But

in English VERSE.

But he that will good Counsel hear,
Is certainly most wise.

15.
Fool's Wrath, it presently is known,
You soon may see the same:
But he that *Prudent* is of Heart,
Will always cover Shame.

16.
He that doth speak the very Truth,
Doth shew forth Righteousness:
But a false *Witness*, is Deceit,
Such God doth never bless.

17.
There is, that speaketh like a *Sword*,
Its piercing's not so sharp:
But Tongues of th' Wife, are perfect Health,
Truth don't from such depart.

18.
The Lip of *Truth*, shall stablish'd be,
It ever Truth shall taste:
But lying Tongues, shall soon decay,
Nay, but a Moment last.

19.
Those that imagine evil Things,
Deceit is in their Heart:
But Counsellors of *Peace*, is Joy,
Such ne'er from Goodness part.

20.
No Ill shall happen to the Just,
Who hearken to God's Will:
But Wicked shall of Evil share,
Of Mischief have their Fill.

21.
The lying Lips, abhorred are,
And hateful in God's Sight:
But they that true and justly deal,
Such are his whole Delight.

22.
A *Prudent* Man, doth wisely act,
His Knowledge doth conceal:

[39]
CHAP. 12.

Fool's Wrath,
soon rises: *Pro-*
dent Men cover
Shame.

Speak the
Truth.

Speak not Men:
Love the Truth.

Truth shall en-
dure: Liar's shall
perish.

Imagine no Evil:
Good Counsel is
joyful.

The Just are
safe: But not
the Wicked.

Lying is hateful:
Truth is loved.

The *Prudent*
hides his: *Fools*
conceal all.

But

[40] The Proverbs of SOLOMON:

But Hearts of *Fools*, do utter all,
And Folly do reveal.

CHAP. 12.

24. The Hand of the *Diligent* shall bear
Great Rule, they govern shall:
But *Sloth* shall under Tribute be,
And kept in such-like Thrall.

The diligent shall
rule: Sloth shall
be kept under.

25. When Heaviness is in the Heart
Of Man, it sinketh low:
But precious *Words* do it revive,
That Gladness there may grow.

Heaviness sinketh
the Heart: Good
Words revive it.

26. The Righteous is more excellent
Than yet his Neighbours are:
But Ways of Wicked them seduce,
Corrupt, and much ensnare.

Just Men are
well estim'd:
But the Wicked
drive to corrupt
them.

27. The *Slothful* roasts not what he took
In hunting, by the *Lure*:
The Substance of the Diligent
Most precious are, and pure.

Slothful Men
live in the food
& Torture: The
Substance of the
Diligent is pure.

28. The Way of Righteousness, is Life,
No Fiend shall them destroy:
The Path is plain, there is no Death,
What can our Souls annoy?

Righteous Ways
lead to Life.

CHAP.

in English VERSE.

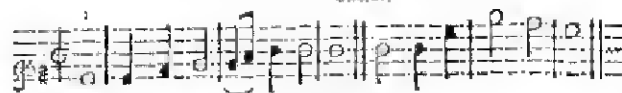
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CHAP. XIII.

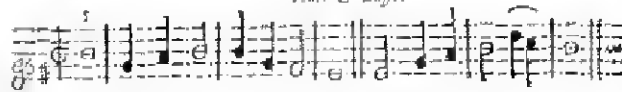
1. Hear Instruction and Rebuke.

St. Faith's Tune: Composed in Three Parts. W. T.

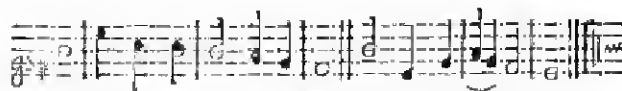
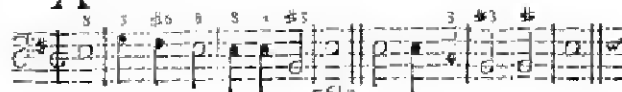
Chorus.



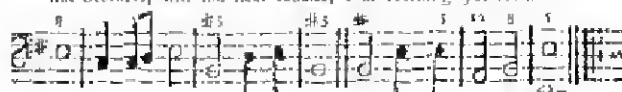
Tenor & Bass.



1. A Wise Son, doth his Father hear, And his In-struction take:



But Scorners, will not hear rebuke, Nor learning yet for-sake.



2. A Man shall eat of Foul, by th' Fruit
That from his Lips proceed:
But Souls of vile Transgressors, they
On Violence shall feed.

Men shall love
as they merit.

G

5. 11c

[42] *The Proverbs of SOLOMON:*

3. He that with Guard doth keep his Mouth,
His Life preserve he shall:
But he that openeth wide his Lips,
Shall to Destruction fall.
4. The Soul of th' *Sluggard*, much desires,
But yet hath nothing found:
The Soul of th' Diligent, shall be
Made fat, and rich abound.
5. A righteous Man, doth lying hate,
He doth abhor the same:
But wicked Men, are loathsome, and
Are quickly brought to Shame.
6. By Righteousness, the upright Man
Is guarded safe and sure:
But Wickedness doth overthrow
The Sinner, that's impure.
7. There's that, which doth himself make rich,
Yet hath not any Store:
There's also, that hath Riches great,
Yet maketh himself poor.
8. The Ransom that is of Man's Life,
Are Riches; great Reward:
The Poor will never hear Rebuke,
Nor yet Reproof regard.
9. The Light of Righteous, doth rejoyce,
They're free from Care and Doubt:
But Lamps of wicked Men, they shall
Most surely be put out.
10. By *Pride* alone, Contention comes,
Which doubtless will remain:
But such as well advised are,
To Wisdom sure attain.

CHAP. 13.
Guard well the
Tongue.

The Sluggard is
poor: The Dil-
igent is fat.

Hate lying.

Righteousness is
a safe Guard:
Wickedness
destroys.

Content is all
in all.

Riches endure
but for Life:
Some Poor are
oblivious.

The Just are free
from Sorrow:
The Evil's End
is soon.

Pride brings
Contention: The
well advised attain
to Knowledge.

11. The

in English VERSE.

[43]

CHAP. 13.
Ill gotten Riches
prosper not: But
well gotten are
dure.

11. The Wealth that's got by Vanity,
Shall soon be little found:
But he that doth by Labour gain,
It greatly shall abound.

12. When *Hope's* deferr'd, it maketh sick
The Heart, likewise the Mind:
But *Hope* is like a Tree of Life,
To such as do it find.

13. Who so that doth despise the Word,
Shall surely be destroy'd:
But he that doth Commandment fear,
For such God will provide.

14. The *Law* of th' Wife, a Fountain is,
Pertaining unto Life:
For to depart from Snares of Death,
From Envy, Sin, and Strife.

15. Good *Understanding*, surely gives
Great Favour, and Reward:
But as for the Transgressors Ways,
Shall certainly be hard.

16. The *Prudent* Man, with Knowledge doth
Always discreetly deal:
But *Fools*, do Folly open wide,
And nothing will conceal.

17. A wicked *Messenger*, shall fall
In Mischief, causing Strife:
But a faithful *Ambassador*,
Is precious Health, and Life.

18. Such as *Instruction* do refuse,
Shall come to Poverty:
But they that do regard Reproof,
Shall be exalted high.

Defer not Hope.

Presume not God's
Word: obey his
Law.

God's Law will
sure preserve.

Good Under-
standing shall
give Favour: It
shall go hard
with the Evil.

Love Prudence:
Fools despise all.

A wicked Mes-
senger causeth
Woe: But the
 faithful is Health.

Haters of Council
shall come to
Poverty: But
Lovers shall be
exalted.

G 2

19. When

[44] The Proverbs of SOLOMON:

19. When the Desire is fulfilled,
'Tis sweet unto the Soul:
Abomination 'tis to Fools,
Their Sins for to controul.

20. He that doth walk with Men who're wise,
Shall gain in Wisdom high:
But such as do converse with Fools,
Our God will them destroy.

21. Evil shall Sinners soon pursue,
They soon shall be decay'd:
But unto such as Righteous are,
Shall Goodness be repaid.

22. Good Men, lay up Inheritance
For their Posterity:
But Sinners Wealth is boarded up,
And doth for just Men lie.

23. Within the Tillage of the Poor,
Much Food doth there abide:
But there is that, yea, which for Want
Of Judgment is destroy'd.

24. He that neglects, and spares his Rod,
Doubtless, doth hate his Son:
But he that loves him, will correct
And chastise him, when Young.

25. The righteous Man, shall freely eat,
His Soul to satisfy:
But wicked Belies, they shall want,
Hunger shall them annoy.

CHAP. 12.
Desires fulfilled
are sweet: Fools
late to be con-
trolled.

A Wise Compa-
ny being th:
Wise men: Avoid
Fools.

Evil pursues Sin-
ners: Good Men
are rewarded.

Good Men lay
up for their
Children: But
wicked Men's
Wealth lies for
the just.

Poor Men Til-
lage bringeth
Food: Some are
destroy'd for
Want of Judge-
ment.

Spare not the
Rod, and thou
shalt Chastise
the Child.

The Righteous
shall be satisfied:
But the Wicked
shall want.

C H A P.

in English VERSE.

[45]

C H A P. XIV.

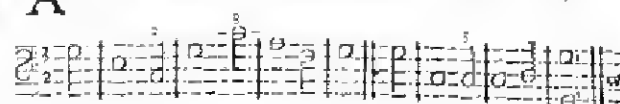
1. The Wise Act Wisely: But Foolish Act Folly.

St. Katherine's Tune: Composed in Two Parts. W. T.

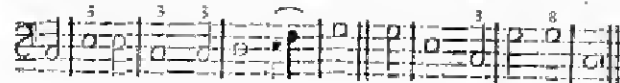
Tenor & Bass.



1. A L L Who never wife, their Houses build, They never do de-cay:



But Foolish pluck down with their Hands, And soon their waste do hy.



2. He that doth walk in Uprightness,
God's Fear is in his Eyes:
But he that is perverse in Heart,
Always doth him despise.

Walk uprightly,
or despised.

3. Within the Mouths of wicked Men,
Is fix'd a Rod of Pride:
But wise Mens Lips, shall them preserve,
That they shall never slide.

The Wicked are
ruin'd: Just Men
shall stand fast.

4. Where there no Oxen do abide,
The Crib is always clean:
But by an Ox, is great Increase,
Yea, Strength is likewise seen.

Oxen are of great
Value.

5. A

[46] The Proverbs of SOLOMON:

5. A faithful *Witness*, will not lie,
Nor yet false *Witness* bear:
But *Witness* false, will utter Lies,
To lie they'll never spare.
6. A *Scorner*, after Wisdom seeks,
But never doth it find:
But Knowledge easy is to him
Of understanding Mind.
7. In Haste fly from the foolish Man,
As soon as thou dost find
That he not Lips of Knowledge hath,
But foolishly's inclin'd.
8. The Wisdom of the *Prudent*, is
To understand his Way:
But *Fools* own Folly, is Deceit,
Such work their own decay.
9. *Fools*, at their Folly do rejoice,
And make a Mock at Sin:
But yet among the righteous Men,
Favour is found therein.
10. The Heart doth know the Bitterness
That doth attend the Soul:
The Stranger troubleth not his Joy,
Nor meddles to controul.
11. The Houses of th' Unjust, shall soon
Be waste, and turned o'er:
But Tabernacles of the Just,
Shall flourish evermore.
12. There is a Way, that seemeth right,
Which doth not Man besfriend:
Which Ways do prove the Paths of Death,
And fatal is their End.

13. In

CHAP. 14.
Be a true Wit-
ness.

A Scornor never
finds Wisdom:
But to the just it
is easy.

Fly from Fools.

Prudence is Per-
fect: Fools Folly
is Deceit.

Fools make a
Mock at Sin:
Favour is amongst
the just.

The Heart
knows its Bit-
terness.

Wicked Men are
destroyed: But
the just flourish.

in English VERSE.

13. In Joy and Laughter, is the Heart
Both low and sorrowful:
But in the End, that Mirth is turn'd
To Heaviness, most dull.
14. The Backslider, he shall be fill'd
In Heart, with his own Way:
But righteous Men, from their own Words,
Shall satisfied be.
15. The simple Man, believeth all
That from his Lips proceed:
But *Prudent* Men, their Goings guard,
And of their Steps have Head.
16. A wise Man, feareth Evil, and
Doth from the same depart:
But *Fools*, do rage, and also are
Quite confident of Heart.
17. He that is angry soon, hath dealt
Quite foolishly, and discreet:
But wicked Men, that ill devise,
Shall always Hatred meet.
18. The Simple, Folly shall inherit,
Their Folly shall abound:
But such as *Just* and *Prudent* are,
Shall be with Knowledge crown'd.
19. The Evil bow, before the Good,
Yea, this is sure their Fate:
The Wicked likewise humble shall,
Before the just Man's Gate.
20. The Poor Man's Fate is very hard,
His Neighbours do him hate:
But Rich Men, they have many Friends,
And live in Splendor great.

21. He

[47]

CHAP. 14.
Pleasures and Sa-
tisfaction.

Avoid Backsid-
ing: Righteous
are satisfied.

The Simple be-
lieve all: Pru-
dent Men guard
their Steps.

Just Men fear
Evil: Fools are
confident.

Avoid Haste:
Wicked
are hated.

The Simple in-
herit Folly:
Prudent are
crowned with
Knowledge.

The Evil shall
bow to the just.

Poor Men are
bared: Rich
have many
Friends.

21. He that his Neighbour doth despise,
Is guilty of great Sin:
But he that Mercy hath on *Poor*,
Great Happiness shall win.
22. Do they not err, that do devise
Great Evil? And shed Blood?
But *Truth* and *Mercy* is to those
As do devise Things good.
23. In *Labour*, there shall Profit be,
Which never shall have End:
But Talk of Lips, do nothing gain,
But unto *Poverty* tend.
24. The *Crown* of wise Men, *Riches* are,
In Wealth they much abound:
But Foolishness of *Fools*, is no-
Thing else but *Folly* found.
25. A *Witness* true, delivers Souls,
And brings them out of Thrall:
But *Witness* false, speaks Nought but Lies,
And utter ruins All.
26. The *Fear* of God, is greatly Great,
A Confidence most strong:
His Children all shall Refuge have,
That none shall do them Wrong.
27. The *Lace* of th' Wife, a Fountain is,
Pertaining unto Life:
For to depart from Snares of *Death*,
From Envy, Sin, and Strife.
28. In Multitude of People, are
Most honourable *Kings*:
But when of People there is Want,
Want them Destruction brings.

CHAP. 14.

Doyle, not thy
Neighbour: He
Gives to the Poor.

Shed not Blood:
Do good.

Great Profit is in
Labour: But not
in Words.

Wise Men are
Rich: But Fools
have nothing but
Folly.

A good Witness
delivers: But
false ones ruin.

God's Fear is
strong and pro-
veth.

God's Love pro-
tecteth from all
Danger.

The Want of
People, brings
Destruction.

CHAP. 14

Wise Men are
slow to Wrath:
Fools are hasty.

29. He that hath Understanding great,
Is always slow to Wrath:
But he that is of hasty Spirit,
Exalted Folly hath.
30. A found, and pure, and perfect Heart,
Is Life unto the *Flesh*:
But Envy, Hatred, and Revenge,
To th' *Bones* is Rottenness.
31. He that oppresseth hath the *Poor*,
His *Maker* hath abhor'd:
But he that *Mercy* hath on them,
Hath honoured the *LORD*.
32. Wicked are driven quite away,
All by their wicked Scope:
But Righteous never will decay,
But in their *Death* have Hope.
33. Wisdom doth rest in him, that is
Of understanding Heart:
But that which is in midst of Fools,
Fools quickly do impart.
34. Righteousness, doth a *Nation* raise,
And much exalt the same:
But Sin, to any *Nation* is
Reproach, and utter Shame.
35. A *Servant*, that is wise in Heart,
Hath Favour of the *King*:
But he that causeth Shame, shall soon
His Wrath upon him bring.

A pure Heart is
Life: Every out-
teth the Bone.

Oppress not the
Poor.

Wicked are con-
sum'd: Righte-
ous endure.

Love wise Men:
Avoid Fools.

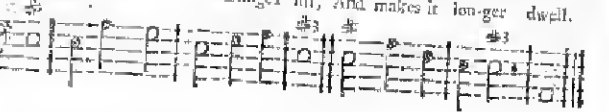
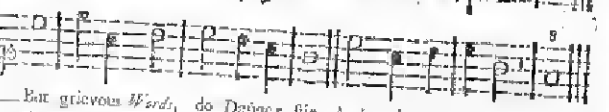
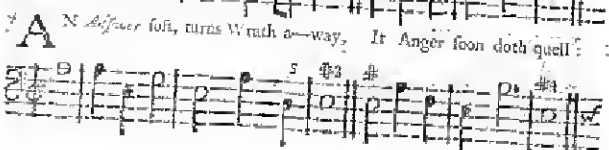
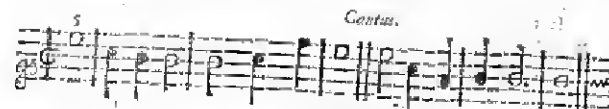
Righteousness
increaseth Sin:
Unrighteous Re-
proach.

Wise Servants
have Honour:
Foolish ones
have Wrath.

CHAP. XV.

Life soft Words.

St. Clement's Tune : Composed in Three Parts. W. T.



1. The Tongues of *wise* Men, Knowledge use,
Likewise apply it right ;
But Mouths of *Fools*, pour Folly out,
In such is their Delight.

Avoid Fools.

3. The

CHAP. XV.
God sees and governs all.

3. The Eyes of GOD, are ev'ry where,
Beholding ev'ry Place :
He Evil seeks, as well as Good,
He *loves*, and can *abuse*.

4. A wholesome Tongue's a Tree of Life,
Which doth sweet *Wisdom* preach :
But such as are perverse therein,
To th' Spirit is a Breach.

A wholesome
Tongue's a Tree
of Life : But e-
vil Ones break
the Spirit.

5. *Fools* will not *Fathers* Counsel hear,
Instruction they despise :
But he that doth regard Reproof,
Is *Prudent*, and most wise.

Fools hate Coun-
sel : But Prudent
love it.

6. Within the House of righteous Men,
Much *Treasure* doth abound :
But wicked Mens Revenues are
Nothing but Trouble found.

The Just abound
in Wealth :
But Wicked have
but little.

7. The Lips of wise, and godly Men,
Do Knowledge much disperse :
But those that foolish are, of Heart,
Their Follies do rehearse.

Wise Lips do
Good : Fools
repeat Folly.

8. The *Sacrifice* of wicked Men,
Are hateful in GOD's Sight :
But *Prayers* of such as Upright are,
Are surely his Delight.

Evil Mens *Pray-
ers* are hateful :
But the *Prayers*
of the Just are
acceptable.

9. The Ways of wicked Men, GOD hates,
Their Works he not approves :
But such as follow Righteousness,
Such, such *He* dearly loves.

GOD hates the
Wicked : But
loves the Just.

10. Correction grievous is to him,
That from good Ways doth fly :
But he that hateth good Reproof,
Indeed shall surely die.

Evil Men hate
Reproof.

[52] The Proverbs of SOLOMON:

11. *Hill and Distraction*, are before
The LORD, our God of Might:
How much more then before the Hearts
Of Men, and Childrens Sight?
12.
12. A *Scorner*, hateth he that doth
Reproof to him impart:
He hateth such, he will not go
Unto the Wife of Heart.
13.
13. A merry Heart, doth cheerful make
The Countenance, for why?
Because the Sorrow of the Heart,
The Spirit doth destroy.
14.
14. The Heart of him that understands,
Doth Knowledge seek indeed:
But Mouths of such as foolish are,
On Foolishness shall feed.
15.
15. The Days of the Afflicted, are
All Evil, in God's Sight:
But he that is of merry Heart,
Hath a continual Light.
16.
16. More better is a little, with
The Fear of God, the LORD:
Than to abound in *Riches great*,
Which Troubles doth afford.
17.
17. A *Dinner* better is of *Herbs*,
Where *True Love* doth abound:
Yea, better than a *Stalled Ox*,
Where *Hatred* is found.
18.
18. A wrathful Man, doth stir up *Strife*,
He hath but little Ease:
But he that slow to Anger is,
All *Strife* doth soon appease.

CHAP. 15.
All is in God's
Power.

Scorner's Hate
Reproof.

A merry Heart
gladdeth: But
Sorrow destroy-
eth.

Just Men seek
Knowledge: But
evil Men feed on
Foolishness.

Evil as afflicted:
Just have a con-
tinual Feast.

Counsel is a pre-
cious Gem.

Love surpasseth
Riches.

Wrathful Men
have but little
Ease.

19. The

in English VERSE.

[53]

CHAP. 15.
Slothful Men
have always
Hindrances:
But just Men's
Ways are clear.

19.
19. The Ways of Slothful Men, are like
Unto a *Hedge* of Thorns:
But Paths of righteous Men are plain,
God's *Glory* them adorns.
20.
20. A *Sex* that's wife, doth surely make
His *Father's* Heart full glad:
But *Fools* their *Mothers* do despise,
O Heavens! melt sad!
21.
21. He that of Wisdom's destitute,
His Folly is his Joy:
But they that Understanding have,
Will walk most uprightly.
22.
22. Where there no *Counsel* is, to aid,
Purposals soon decay:
But where good *Counsellors* abound,
Establish'd soon they'll be.
23.
23. The *Answer* of a Man's own Mouth,
Doth bring to him great Joy:
How good's a *Word* in Season spoke?
That does no one annoy!
24.
24. The Way of Life's above to th' Wife,
(Who can God's Pow'r conceive?)
That (he may *Bless* attain,) he may
Depart from *Hell* beneath.
25.
25. The LORD will soon destroy the House
Of such as haughty be:
The *Widow's* Border 'tablish will,
That we *His* Pow'r may see.
26.
26. The Thoughts of wicked Men, to God
Are hateful, and abhor'd:
But Words of Pure, are pleasing Words,
And pleasant to the LORD.

A wife Son
bringeth Glad-
ness: But a Fool
bringeth Sorrow.

Fools Joy is
Folly: Just Men
walk uprightly.

Counsel is a good
Friend.

Good Words are
Sweet.

Live not after
the World: But
as to Heaven.

Pride will soon
fall: But the
Just and Defi-
nite will have
Help.

God hates the
Wicked: But
loves the Words
of the Just.

27. The

[54] *The Proverbs of SOLOMON:*

27. The Man that greedy is of Gain,
Troubleth his own House much:
But he that wholly hateth Gifts,
Shall surely live by such.

28. The Heart of th' Righteous, study much,
How they may answer right:
But Mouths of Wicked, pour forth Things
That evil are, with Spite.

29. The LORD is far from wicked Men,
Yea, far from them, not near:
But when the Righteous call and cry,
Straightway he doth them hear.

30. The Light that is within the Eyes,
Doth fill the Heart with Joy:
A good Report, makes fit the Bones;
(May nothing such annoy.)

31. The Ear that heareth good Reproof,
(The sweet Reproof of Life:)
He sure abideth with the Wife;
And shunneth Wrath and Strife.

32. He that *Instruction* doth refuse,
Despiketh his own Soul:
But he that doth regard Reproof,
Hath Understanding whole.

33. The *Fear* of GOD, *Instruction* is
Of Wisdom; this adore:
Humility's a Virtue great,
Which *Honour* is before.

CHAP. XV.
Avoid Greedi-
ness: Hate Gifts.

Just Men study
Good: But
Wicked Evil.

GOD is far from the
Wicked: But
the Just.

The Eyes give
Joy to the
Heart: A good
Name maketh
the Bones fit.

Hear Reproof:
And shun Wrath.

Wise not In-
struction: But
love it.

Love Instruction:
Humility is
much before
Honour.

CHAP.

in English VERSE.

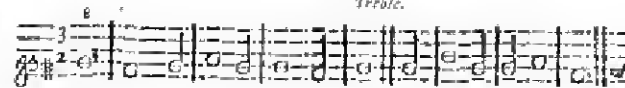
[55]

CHAP. XVI.

1. *All are in GOD's Power.*

St. George's Tune: Composed in Four Parts. W. T.

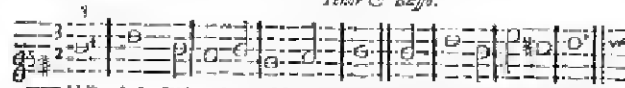
Treble.



Alto.



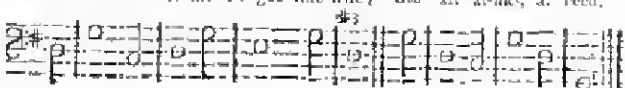
Tenor & Bass.



THE whole Dis-posing of Man's Heart, From GOD alone proceed:



The An-swer of the Tongue like-wise: GOD all at-tempts, at need.



The

[56] *The Proverbs of SOLOMON:*

2.
1 The Ways of Men, do all seem clean
In their own Eyes; but they
Are under God's commanding Eye,
Who doth the *Spirits* weigh.

3.
2 Commit thy *Works* unto the LORD,
Thy Thoughts shall 'stablish'd be:
3 The LORD hath made all for himself,
But th' Vile for th' evil Day.

4.
4 Ev'ry one that is proud in Heart,
Is hateful to the LORD:
None shall escape, tho' *Hand in Hand*,
But what shall have Reward.

5.
5 By *Mercy*, and likewise by *Truth*,
All Sin is purged clear:
And Men from Evil do depart,
Influenc'd by God's *Fear*.

6.
6 When that Mens *Ways* are just and pure,
They surely please the LORD:
He makes their Foes to be at *Peace*,
And Envy is abhor'd.

7.
7 More better is a *Little*, with
The *Fear* of God in Sight:
Than to abound in Riches *Great*,
In which we have no Right.

8.
8 Man's Heart deviseth his own Way,
His Eyes likewise inspect:
But yet the LORD doth govern all,
And doth his Steps direct.

9.
9 The King hath Sentences *divine*,
They do his Lips possess:
His *Truth* is firm, so that he doth
In *Judgment* ne'er transgress.

CHAP. 16.
God sees and go-
verneth all.

Do all as to the
Lord: The
Wicked are
made for the evil
Day.

Avoid Pride:
None shall es-
cape.

Mercy and Truth
purge Sin: By
God's Fear.

Just Ways please
God: And make
Peace.

Content is a pre-
cious Virtue.

God sees and di-
rects all.

Kings shall judge
righteously.

10. A

in English VERSE.

[57]

CHAP. 16.
God sees all
and Measures are
hated to God.

10.
21 A *Weight* that's Just, is God's alone,
The *Ballance* just likewise:
Yea, all the *Weights* are God's own Work,
He doth the Whole revise.

11.
12 Abomination 'tis to *Kings*,
To act Unrighteousness:
The Throne by Goodness 'stablish'd is,
Good *Princes* God doth bless.

12.
22 The righteous Lips, to *Kings* are pure,
In such *Kings* take delight:
To Men they Adoration bear,
Whose Words are just and right.

13.
23 As *Messengers* of *Death*, so is
King's Wrath, when raised high:
But Men of Wisdom, soon appease
The same, and pacify.

14.
24 In the Light of the Countenance,
Of *Kings*, Life doth remain:
Likewise his Favour ev'n is as
A Cloud of latter *Rain*.

15.
25 How much the better is't to get
Sweet Wisdom, more than *Gold*?
And *Understanding's* rather chose:
Than *Silver*, to behold.

16.
26 The High-way of the Upright, is
The Evil to controul:
And he that keepeth sure his Way,
Doth sure preserve his Soul.

17.
27 *Pride*, doth before *Destruction* go,
Yea, go before it shall:
Likewise an haughty Spirit so
Shall go before a Fall.

Kings Thrones
are established by
Righteousness.

Kings make to
live: Righteous-
ness and Right.

A King's Wrath
is dreadful.

Kings Favours is
Love.

Adore Wisdom.

He doth Ways:
Good Ways lead
to Life.

Pride, the Inlet
to Destruction.

18. Much

[58] *The Proverbs of SOLOMON :*

18. *CHAP. 16.*
 19 Much better is an humble Spirit,
 With lowly Men, yea, far :
 Than to divide the Spoil of such
 As proud and haughty are.
19. *"The Good is to be humble."*
 20 He that doth handle Matters wife,
 Shall Goodness find therein :
 And whose trusteth in the LORD,
 Shall happy be, from Sin.
20. *All wisely : and trust in God.*
 21 The wife in Heart, they shall be call'd
 Prudent, and shall have Peace :
 And Lips that sweet and pleasant are,
 Great *Learning* do increase.
21. *The Wife are called Prudent : Just Men are great Learning.*
 22 Understanding, is a Well-spring,
 To them that it possess :
 But *Fool* Instruction, Folly is,
 And nought but Foolishness.
22. *Understanding, a Spring of Life : Fools love Folly.*
 23 The Heart of th' Wife, doth teach his Mouth,
 In which his Soul is glad :
 And likewise Learning to his Lips,
 He freely much doth add.
23. *Wise Men will be made in Learning.*
 24 Soft *Words*, are as an *Honey-comb*,
 Yea, sweet unto the Soul :
 And likewise Health unto the Bones :
 May none such Words controul.
24. *Soft Words, are sweet and pious.*
 25 There is a Way, which seemeth right,
 Yet doth not Man befrend :
 Which Ways, do prove the Paths of *Death*,
 And fail is their End.
25. *Full Warnings are daily.*
 26 He that doth *Labour*, laboureth,
 Yea, for himself indeed :
 His Mouth doth truly it require,
 To satisfy his Need.
26. *The Labourer shall not wait.*

in English VERSE.

[59]

26. *CHAP. 16.*
 26 Ungodly Men, dig Evil up,
 They Evil do acquite :
 And in whose Lips there surely is
 A hot and burning Fire.
26. *Full Evil is as Fire, which doth burn them : as well as their sin.*
 27 A froward Man, he soweth Strife,
 Such are his wicked Ends,
 And with the Wisp'ring of his Lips,
 He separateth Friends.
27. *Froward Men part Friends.*
 28 A Man of Wrath, and Violence,
 His Neighbour doth intice :
 And leads him into wicked Ways,
 which only tend to Vice.
28. *Wrathful Men lead to Sin.*
 29 He shuts his Eyes, and doth invent,
 And devise froward Things :
 And by the moving of his Lips,
 Evil to pass he brings.
29. *And bring Evil to pass.*
 30 The ancient and the hoary Head's,
 A Crown of Glory, bright :
 It is found in Righteousness,
 And in the way to Light.
30. *Old Age is a Crown of Glory : if Righteous.*
 31 He that is slow to Anger, is,
 Far better than the Great :
 And govern'd Spirits, far exceed
 Such as a City take.
31. *The Humble are better than the mighty.*
 32 The *Lot* is cast into the Lap,
 It's rest so much affords,
 The whole Disposal of the same,
 Thereof, is of the LORDS.
32. *All are at God's Disposal.*

CHAP. XVII.

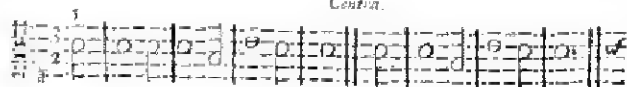
Content is a pure Virture.

St. Wilkin's Tune: Composed in Four Parts, W, T.

Tells.



Cantus.



Tenor & Bass.

Methinks better is a *Merry* day, Where Qui-et-ness is found:

Than a House full of Sa-cri-fice, where Suff'ring doth much abound,

2. A *Ser-*

in English VERSE.

CHAP. 17.

Wise Servant
Shall be exalted.

3.
A *Servant* wise, shall over-rule
A *Señ* that causeth shame:
And of the whole Inheritance,
He shall partake the same.

3.
The *Finisg-Put*, for *Silver*, is,
The *Furnace*, is for *Gold*:
But God alone doth try the Heart,
And doth the same behold.

God may and be-
hold all things.

4.
A wicked Doer, giveth heed
Unto false Lips, and Lies:
A *Liar*, hears, the naughty Tongue,
That Evil doth devise.

Wicked Men
Love Wickedness.

5.
Who doth hate and mock the *Poor*,
Doth sure his Maker hate:
And he that at Distress is glad,
From Woe shall not escape.

Despise not the
Poor: Nor be-
hold at Calami-
ties.

6.
Children's Children, they are the *Crown*
Of Old and ancient Men:
And all the Children's Glory great,
Are in their Father's time.

Children are a
Crown to their
Elders: And
the Children's
Glory is in them.

7.
Excellent *Speech*, becomes not *Fools*,
They hate all such like Things:
Much less do lying Lips become
Princes, or noble *Kings*.

Good Speech be-
comes not *Fools*:
Nor lies *Kings*.

8.
A *Gift*, is as a *Princely Stone*,
To him that hath it sure:
Where e'er it turns, it prospereth,
Yea, ever doth endure.

Money, a pre-
cious Stone: Driv-
ing the Heart of
the People.

9.
He that Transgression covereth,
Seeks *Love*, yea, Sits to find ends:
But he that Matters does repeat,
He separates Friends.

Love cover-
eth many Faults:
But the Man
that repeats
Matters.

10 A Good

10.
10 A Good Reproof, doth enter more
 Into a Man that's wife:
 Than many Stripes into a Fool,
 Who folly doth devise.
11.
11 An evil Man, Rebellion seeks,
 He doth the same invent:
 Therefore a cruel *Messenger*
 Shall be against him sent.
12.
12 Yea, Let a *Bear* that's rob'd of *Woolps*,
 More rather meet a Man:
 Than *Fools*, who are with Folly led:
 And in their Folly stand.
13.
13 Whofo rewards Evil for Good,
 Shall Goodness ne'er espouse:
 Evil from such shall ne'er depart,
 Or ever leave his House.
14.
14 I like as when *Water* is let out,
 So Strife it doth begin:
 Therefore leave off Contention quite,
 And void all such like Sin.
15.
15 He that the Wicked justifies,
 Or just Man hath abhor'd:
 They both abominable are,
 And hateful to the Lord.
16.
16 Wherefore is there a Price t' th' Hand
 Of th' Fool, Wisdom to get?
 Seeing to it he hath no Heart,
 But is against it set.
17.
17 A *Friend* doth love, yea, at all times,
 When lov'd, or if forlorn:
 Likewise a *Brother* truly is
 For Adversity born.

CHAP. 17.

Good Reproof
enters into wife
Men: more than
Stripes do into a
Fool.

The wicked
will have a
cruel Messenger
at last.

Meet not a Fool
in his Folly.

Wicked Men
shall never de-
part from Evil.

Strife is hard to
quell.

Justify not the
Wicked.

Fools get no-
thing by Wis-
dom: having no
heart to it.

A Friend loves
at all Times.

18. He

in English VERSE.

18.
18 He that is *Sav'ly*, and strikes Hands,
 In presence of his *Friend*:
 Is sure of Understanding void,
 And Simple in the End.
19.
19 He that Transgression well doth love,
 He surely loveth Spite:
 And he that doth exalt his Gate,
 Seeks to distract his Life.
20.
20 Ev'n He that hath a froward Heart,
 Doth find no Rest at all:
 And he that hath a Tongue perverse,
 Doth into Mischief fall.
21.
21 Ev'n He that doth begot a *Fool*,
 To him great Woe is nigh:
 And he that's *Father* of a *Fool*,
 He never hath no joy.
22.
22 A merry *Heart*, it doeth Good,
 Tis like a *Medicine* nigh:
 A Broken *Spirit*, doth wound the Heart,
 Likewise the *Bones* doth dry.
23.
23 The Wicked, they will take a *Gift*,
 Or Bribes in any Case:
 The Righteous, Judgment to pervert,
 That Wicked may have place.
24.
24 Wisdom, it always is before
 All such as understand:
 But for the Eyes of foolish Ones
 They are in the Earth's End.
25.
25 A Foolish *Sen*, to's *Father* is
 Nothing but Grief and Care:
 And also Bitterness to her,
 Who painful did him bear.

CHAP. 17.

Avoid Sav'ryship

Wicked love
Spite: he that
exalts himself,
distracts his Life.

Froward Hearts
have no Rest:
Evil Tongues
fall into Mis-
chief.

Foolish Sons
bring Woe to
their Parents.

A merry Heart
is a good Medi-
cine: A Broken
Spirit does the
Bones.

Wicked will
take Bribes.

Wise Men have
Wisdom as End:
Foolish Men are
in the end of the
Earth.

Foolish Sons
bring heaviness
to their Parents.

26 To

26. To punish just Men, 'tis not good,
Nor pleasing to God's Eye:
Nor neither is it good to strike
Princes for Equity.
27.
He that hath knowledge, spares his Words,
His Words he n'er will vent:
A Man of Understanding, is
Of Spirit excellent.
28.
Ev'n when a Fool doth hold his Peace,
He then for wit is deem'd:
And he that sheweth up his Lips
To understand is sham'd.

CHAP. 17.

Fools get the
least and strike
Blows for E-
quity.

Wise Men will
use small Words:
but are of more
excellent Spirit.

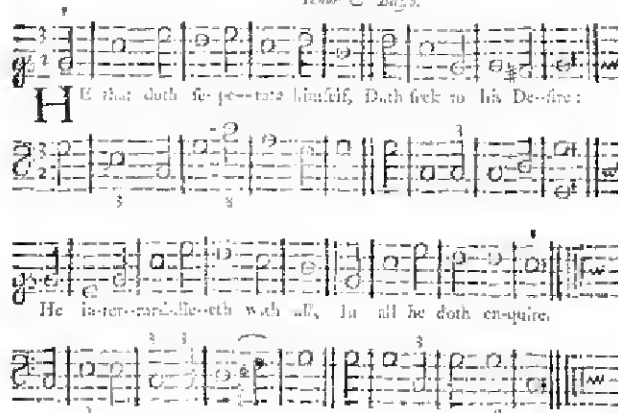
Fools keep with
when silent.

C H A P XVIII.

Mettle not with that as do't Concern thee.

St. Katherine's Tune: Composed in Two Parts, W. T.

Tenor & Bass.



2. A Fool,

CHAP. 18.

Fools have un-
derstand-

2.
A Fool, hath no delight at all
In Understanding, no:
But that his Heart may see it plain,
It self, and see 'tis in.
3.
When that the Wicked they do come,
Then comes Contempt, and Scorn:
With Ignominy, comes Reproach,
All heavy to be born.
4.
The Words of a Man's Mouth, are like
As many Waters great:
And the Well-spring of Wisdom's as
A Brook; doth not abate.
5.
It is not good for to accept
A Man that's wicked known:
To be in judgment; for to have
The Righteous overthrown.
6.
The foolish Lips, enter into
Contention, which provokes:
Likewise their Lips do cry aloud,
And do call out for Strokes.
7.
A Fool's Mouth, his Destruction is,
He Goodness doth controul:
His Lips likewise they are the Snare,
Which soon will catch his Soul.
8.
The Words of a Tale-Bearer, are
Like as to many Wounds:
And to the Belly's inmost Parts,
Do suddenly go down.
9.
He that is fleshful also, and
To work he doth not haste:
Is ev'n as Brother unto him
That willfully doth waste.

Contempt follows
the Wicked:
and Reproach
comes with
Ignominy.

Wisdom is never
empty.

Some are not to
be in Judgment.

The Fool is con-
troul'd by his own
Lips.

Wisdom soon
catch his Soul.

A Tale-bearer's
Words are
Wounds very
near to the

Stupid and Wicked,
willfully waste.

10. The

[66] The Proverbs of SOLOMON:

10. The Name of God, the mighty LORD,
Is as a *Tower* strong:
The Righteous runneth into it,
And are secure, from wrong.

CHAP. 18.
God's Name is as
a Tower for the
Just.

11. The rich Man's Wealth, and Riches, are
His *City*, wondrous great:
And likewise is as a high *Wall*,
Within his own conceit.

Riches are Van-
ity.

12. Be-fore Destruction comes, Man's Heart
Is haughty, and most high:
Likewise before great *Honour* is,
Is low *Humility*.

Humility mil-
eth, and is be-
fore honour.

13. Ev'n he that doth an *Answer* make,
Before the Matters nam'd:
He guilty of great Folly is,
It is to him a Shame.

Answer not be-
fore you hear the
Question.

14. The *Spir't* of Man, it will uphold all
Infirmities that are:
A broken and a wounded *Spir't*,
Alas! who can it bear?

Man's Spirit up-
holdeth: but
none can bear a
wounded Spirit.

15. The Hearts of good, and prudent Men,
Attain to Knowledge deep:
And Ears of such as understand,
Do after Knowledge seek.

Just Men attain
to Knowledge:
by seeking it.

16. A Man's free *Gift*, doth soon make room,
That he may enter there:
It brings him unto righteous Men,
That he with such appear.

Gifts make many
Friends.

17. He that is first, in his own Cause,
Seems just, unto the Eye:
But when his Neighbour doth appear,
He doth him search and try.

One Story seems
good 'till the
other is heard.

18. The

in English VERSE.

[67.]

CHAP. 18.
Leta make Con-
tention cease.

18. The *Lot* doth make Contention cease,
It puts all Jarrs aright:
And parted is between great Men,
Yea, Men of *Name* and *Night*.

19. A *Brother*, that offended is,
Is harder to be won:
Than a strong *City*; his words are
Than *Castle Bars* more strong.

'Tis hard to
Pacify a Brother.

20. Man's *Belly* shall be fill'd with Fruit,
Which from his *Mouth* proceeds:
And the Production of his *Lips*,
It shall supply his Needs.

Man ~~shall~~ have
as he sows.

21. Both *Death*, and also *Life*, are in
The Power of the Tongue:
And they that Love't, shall eat the Fruit,
That thereto doth belong.

The Tongue is
both good and
bad; all are in
God's Power.

22. He that doth find a *Wife*, doth find
A good and precious *Thing*:
And hath obtained Favour great,
Of God the Heav'nly King.

A good Wife,
a precious thing.

23. The *Poor*, do use Entreaties much,
And all are not enough:
The *Rich*, are puffed up with Pride,
And always answer rough.

The Poor do
Lamble. The
Rich answer
roughly.

24. A Man that hath got many *Friends*,
Must friendly be to other:
And yet there is a *Friend*, that sticks
More closer than a *Brother*.

He that hath
many Friends,
must be friendly
to others: God is
the best of all.

K 2 CHAP.

C H A P. XIX.

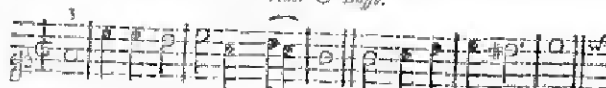
A Poor Man, is better than a Fool.

St. Clement's Tune: Composed in Three Parts. W. T.

Cantus.



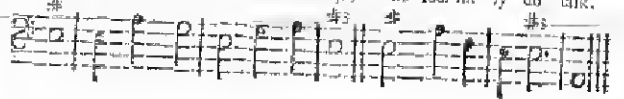
Tenor & Bass.



It is better is the Poor, that doth In truth up-right-ly walk:



Than Tools that are per-verse in Lips, Who fool-ish-ly do talk.



*The Soul who Knowledge is without,
It is not good to him:
And he that huffeth with his Feet,
Doth surely greatly sin.*

Love Knowledge
hath not to Sin,

3. Man's

in English VERSE.

CHAP. 19.

Foolish Men are
never at rest.

3. Man's Folly, and his Foolishness,
Doth all his Ways pervert:
His Heart is troubled, likewise he
Against the Lord doth fret.

4. Riches, and Wealth, makes many Friends,
Rich live in splendour great:
The Poor Man's Fate is very hard,
His Neighbours do him hate.

Wealth makes
Friends: poor
Men are hated.

5. False Witnesses, shall punish'd be,
That born false Witness hath:
And he that falsely speaketh Lies,
Shall surely not escape.

Shall not false
Witness.

6. For Princes Favour, many strive,
Entreat, and much attend:
And unto him that giveth Gifts,
Is ev'ry one a Friend.

Many strive for
great Men's Fa-
vour: Gifts gain
Friends.

7. The Poor Man's Brethren do him hate,
Much more his Friends are far:
He them pursues, with Words, yet they
Still wanting to him are.

Poor Men have
no Friends.

8. He that sweet Wisdom doth acquire,
He loveth his own Soul:
And he that Understanding keeps,
Shall goodness sure behold.

Wisdom guards
the Soul: which
preserve.

9. False Witnesses, shall punish'd be,
That born false Witness hath:
And he that falsely speaketh Lies,
Shall perish by God's Wrath.

False Witnesses
shall perish.

10. Delight, it quite unseemly is
For him that is a Fool:
Ev'n for a Servant 'tis much less,
If he o'er Princes rule,

Delight becomes
not a Fool:
not Servants to
govern Princes.

11. The

11. The sweet Discretion of a Man,
Always appealeth Wrath:
And Transgression to turn aside,
In such he glory hath.
12. The King's Wrath, is as terrible,
As doth the Lion roar:
But his sweet Favour's as the Dew,
That decks the Fields all o'er.
13. A foolish Son, to's Father adds,
Calamity and Woe:
And the Contumptions of a Wife,
Are always dropping low.
14. Houses, are Father's Heritage,
Which always have record:
A virtuous and a prudent Wife,
(Tis said,) is of the Lord.
15. Slothfulness, casteth into sleep,
She maketh slothful all:
But those that have an idle Soul,
They suffer hunger shall.
16. He that doth God's Commandment keep,
He doth his Soul preserve:
But he that doth despise his Ways,
To Death shall surely swerve.
17. He that hath pity on the Poor,
Unto the Lord doth lend:
And what he given hath to such,
God will again it send.
18. Chastise thy Son, while there is hope,
When young, the Lord to fear:
Let not thy tender Soul him spare,
Tho' thou his Crying hear.

19. A Man

CHAP. 19.

Dearest Men
will quell Wrath.King's Wrath is
terrible: but
his Favour is
sweet.Foolish Son
bring Woe:
Womans Con-
tentions are al-
ways dropping.Houses are Fa-
ther's Heritage:
A virtuous Wife
is of the Lord.Slothful is
sleepy: and shall
suffer hunger.God's Word keeps
the Soul: for he
despise God's
Ways shall perish.He that gives the
Poor, lends to the
Lord: God will
recompence.Correct thy Son:
mind not his
Crying.

in English VERSE.

19. A Man of Wrath, shall suffer much,
His Sufferings long remain:
For if thou dost deliver him,
Thou must do it again.
20. Hear Counsel, good, likewise receive
Instruction, as thy Friend:
Instruction keep, as thou may'st be
Wise in thy latter End.
21. Devices that are in Man's Heart
Are many, and impure:
But the sweet Counsel of the Lord,
For ever shall endure.
22. The Kindness of a Man, it is
Along his whole Desire:
But a poor Man, that nothing hath,
Is better than a Liar.
23. God's Fear doth tend to Life, and he
That hath it ne'er shall slide:
No Evil e'er shall visit him,
Content he shall abide.
24. A slothful Man, beloveth his Hand,
He slothful doth remain:
And not so much as bring it out,
Unto his Mouth again.
25. A Scornful Smite, and Simple will
All likewise be aware:
An understanding Man, reprove,
And he will Knowledge hear.
26. Ev'n He that doth his Father waste,
His Mother chafe the time:
He is a Son that brings Reproach,
And likewise causeth Shame.

CHAP. 19.

Wrathful Men
lose Friends: To
help him is
needless.Receive good
Counsel.Man's Devices
are many: God's
Counsel endures
forever.A poor Man, is
better than a
Liar.God's Fear tend-
eth to Life.A slothful Man
loves his
Hand.Smite a Scornful
and the Simple
will learn.A wasteful Son
causeth Shame.

27. Cease,

[72] The Proverbs of SOLOMON:

27. Cease, cease, my *Son*, cease, cease to hear,
When bad Instruction's nigh:
Vain such as will thee cumber from Words
Of Knowledge sweet to fly.

28. An unjust *Witness*, Judgment scorns,
He hates it ev'ry Hour:
Also the Mouths of wicked Men,
Iniquity devour.

29. Judgments, for *Scoffers* are prepar'd,
Them, Judgment surely strikes:
Likewise the Backs of simple *Fools*,
They are prepar'd for Stripes.

CHAP. 19.

Assisted by
Bachman.

Waked Men
hate Judgments.

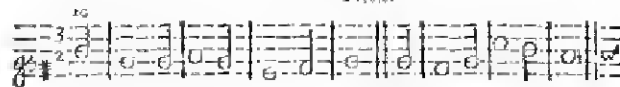
Judgments are
for Scoffers and
Stripes for a Fool.

CHAP. XX.

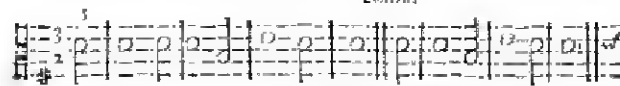
1 Strong Drink breeds Quarrels: which avoid.

St. Within's Tune: Composed in Four Parts. W. T.

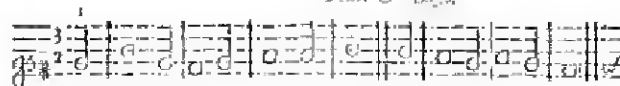
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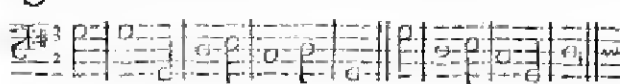
Contr.



Tenor & Bass.



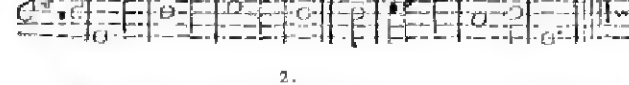
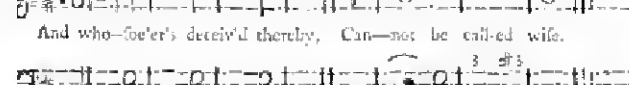
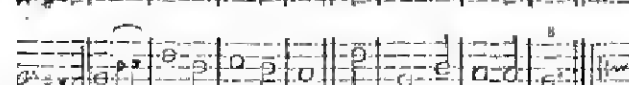
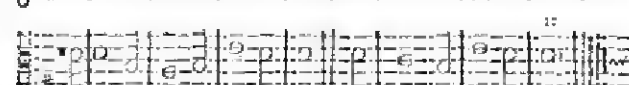
Strong Drink, is raging, B'w' deth neck, Tho' pleasant to the Eyes:



And

in English VERSE.

[73]



2. King's Fear, is like a roaring Lion,
Who shall a King controul?
Whoso to Anger him provokes,
Doth sin against his Soul.

A King's Fear's
terrible.

3. It is an Honour for a Man,
To cease from Strife, and flee:
But ev'ry busy simple *Fool*,
Will always meddling be.

To an Honour
to cease from
Strife.

4. The *Slozzard*, will not plough at all,
By Reason of the Cold:
In Harvest *Let* he shall begin,
But shall no Crop behold.

Slozzard Excuses
lead to Poverty.

5. Counsel within the Heart of *Man*,
Is like to *Waters* deep:
But understanding Men, will draw
It out: and safe it keep.

Counsel is profitable.

6. Most Men their Goodness to proclaim,
Are very much inclin'd:
But yet amongst all human Race,
Who can one faithful find?

Most Men are
themselves a Box
how are to find.

1.

The

[76] The Proverbs of SOLOMON:

23.
23 Fals^e *Weights*, that are of various Sorts,
(As Scripture doth record :)
And *Balance* fals^e, are neither good,
But hateful to the LORD.

24.
24 Man's Goings, are of GOD the LORD,
GOD doth him rule and sway:
GOD's Wisdom's great, how can a Man
Well understand his Way?

25.
25 He that doth after *Vows* enquire,
To him it is a Snare:
And he that Holiness' devours,
Shall of the same Fate share.

26.
26 A King, that's wise, soon scattereth
the Wicked all about:
He over them the Wheel doth bring,
And puts them soon to th^e Rout.

27.
27 The *Spirit* of Man, it truly is
The Candle of the LORD:
Which searcheth all the inward Parts,
And of them bears Record.

28.
28 *Mercy*, and *Truth*, preserves the King,
GOD him protects alone:
But *Mercy* is to him a Friend,
And doth uphold the Throne.

29.
29 The Glory of *Young Men*, is Strength,
Such Glory will decay:
But Beauty of *Old* ancient Men,
Is in their Heads, when grey.

30.
30 The Blueness of a *Wound*, doth cleanse
The Evil quite away:
Evens so doth Stripes the inward Parts,
Of th^e Belly make Decay.

CHAP. 20.
False Weights
and Measures are
hateful to God.

GOD alone gov-
erns all.

Vows are a
Snare.

A Good King's
Wrath scattereth
the Wicked.

GOD searcheth all
Hearts.

GOD by Mercy af-
flicteth all: And
upholdeth the
King's Throne.

Strength, young
Men's Glory:
The grey Head
is old Men's
Beauty.

Stripes drive a-
way Folly.

CHAP.

in English VERSE.

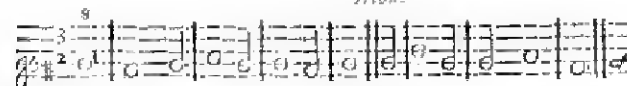
[77]

CHAP. XXI.

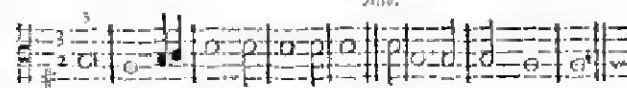
1. GOD Smyleth Princes.

St. George's Tune: Composed in Four Parts. W. T.

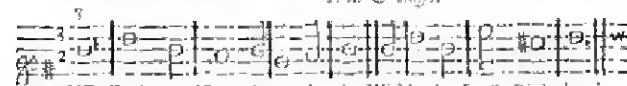
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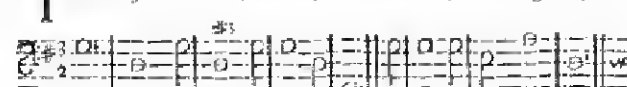
Alto.



Tenor & Bass.



THE King's own Heart, it truly is Within the Lord's Right-hand:



He doth it sway, ev'n as he doth The waters great command.



2 The

[78] *The Proverbs of SOLOMON:*

2.
1 The Way of ev'ry Man, seems right,
And just in his own Eyes:
But God he pondereth all Hearts,
Most justly, and most wise.
3.
2 Justice to do, and Judgment too,
Is pleasant in God's Eyes:
Much more acceptable it is,
To God than Sacrifice.
4.
3 A wondrous high and haughty Look,
And Heart that's proud within:
And ploughing of the Wicked too,
All certainly are Sin.
5.
4 Diligent Thoughts, to Plenty tend,
They after Goodness pant:
But Thoughts of those that hasty are,
Tend only unto Want.
6.
5 When Treasures they are falsely got,
Ev'n by a lying Tongue:
'Tis Vanity, to'st'd to and fro,
Of them that for Death long.
7.
6 The Robb'ry of the Wicked, shall
Quickly themselves destroy:
Because they Judgment do refuse,
The same shall them annoy.
8.
7 The Ways of froward Men, are strange,
Yea, strange to just Mens Sight:
But Ways of pure, and holy Men,
Their Works are surely right.
9.
8 Within the Corner of a House,
'Tis better to abide:
Than with a brawling Woman, in
A House spacious and wide.

CHAP. 21.
God pondereth
all Things.

God loves Justice
more than Sacrifice.

Pride in the Heart,
is a great Sin.

Diligent
Thoughts tend to
Plenty: Hasty
ones lead to Po-
verty.

Ill gotten Wealth
is Vanity.

Robbery.

Evil Men's Ways
are strange:
But Ways of the
pure are right.

A contentious
Woman, is a dan-
gerous Thing.

in English VERSE.

10.
10 The wicked Soul, Evil desires,
To Evil he's inclin'd:
His Neighbour doth not in his Eyes
The smallest Favour find.
11.
11 When Scorners they are punished,
The Simple then believe:
And when wise Men instructed are,
They Knowledge do receive.
12.
12 The righteous Man considers well,
The Wicked's House within:
God doth the Wicked overthrow,
Ev'n for their wicked Sin.
13.
13 Whoso that stopped hath his Ears,
When that the Poor do call:
He also then shall call himself,
But not be heard at all.
14.
14 A Gift, in secret, surely doth
Cause Anger soon to cease:
Before Rewards likewise doth quell
Great Wrath, and maketh Peace.
15.
15 It is great Joy unto the Just,
When they just Judgment see:
But on such as work Wickedness,
Destruction sure shall be.
16.
16 The Man that is out of the Way
Of Understanding led:
He surely shall remain within
The Number of the dead.
17.
17 He that doth love all Playfare much,
Shall grow poor, and decay'd:
And he that loveth Wine and Oil,
Shall never rich be made.

[79]

CHAP. 21.
Wicked Men
do not Evil: And
know no Favour.

Punish Scorners:
Instruct the Wise.

God overthroweth
the Wicked.

Stop not thine
Ears at the Poor:
Lest God stop his
Ears to thee.

Gifts make
Peace.

Just Men love
just Judgment:
But the Wicked
shall perish.

Where Ways are
made, Death.

Playfare brings
Poverty.

18. The Wicked, shall a Ransom be,
For righteous Men, most bright;
And the Transgressor, ransom shall
The Godly, and Upright.
19. It is much better for to dwell
Within a Wilderness:
Than with an angry Woman, that
Contention doth possess.
20. There's Treasure, that's to be desir'd;
In wife Mens Dwellings, Oil:
But foolish Men do spend it up,
And feed upon the Spoil.
21. He that doth follow Mercy, and
Is righteously inclin'd:
Shall Righteousness, and precious Life,
And Honour surely find.
22. A wife Man, doth the City scale,
Of Men that are of Might:
And casteth down the Strength thereof,
Of Confidence; in Sight.
23. Whofo doth keep his Mouth secure,
And also awes his Tongue:
He shall his Soul from Troubles keep,
And never suffer Wrong.
24. He that in haughty Wrath doth deal,
Is Scorn'd call'd by Name:
Likewise he's proud and haughty deem'd,
Such Pride will fall to Shame.
25. The Slothful, lazy one's Desire,
Himself shall surely kill:
Because to labour he refus'd,
And Godly bent his Will.

CHAP. 21.

Wicked are the
Ransom for the
Just.

A contentious
Woman doth
add Vexation.

Foolish feed on
the Spoil.

Righteous Men
shall have Life.

Wise Men keep
like the City.

A foolish Tongue
is free from all
Trouble.

Pride is Scandal.

Slothful Men
destroy themselves.

CHAP. 21.

Wicked are the
Ransom for the
Just.

26. He greedily doth cover much,
Ere all the live long Day:
But Righteous bounteously do give,
They spare not, nor delay.
27. The Sacrifice of wicked Men,
Abomination is:
How much more then, when they do bring
Minds full of Wickedness?
28. The Wicked's false, shall perish soon,
Such soon shall fade and die:
But he that heareth hath the Word,
He speaketh constantly.
29. A wicked Man, hardeneth his Face,
He doth from Goodness's way:
But upright Men, attentive are,
And life direct their Way.
30. There is no Wisdom, nor Counsel,
Objection can afford:
Nor Understanding, that can be,
Against the heavenly LORD.
31. The Horse, prepar'd for Battle is,
Against the Day of Fight:
But all the Safety of the Whole,
Is of the LORD of Might.

False Wickedness
shall die.

Wicked Men are
harden'd: Just
Men's Ways are
life.

Nothing is a
gainst God.

God protects and
saves the Just.

C H A P. XXII.

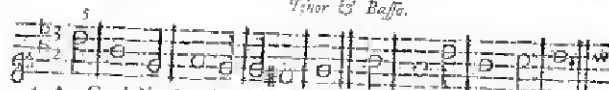
A good Name is better than Riches.

St. Antony's Tune: Composed in Three Parts. W. T.

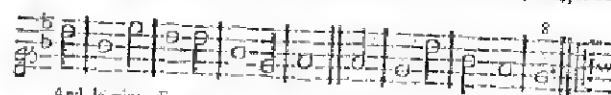
Cantus.



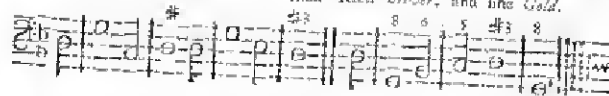
Tenor & Bass.



A Good Name's rather to be chose, Than Riches great; Behold!



And lo-ving Favour, rather than Rich Silver, and fine Gold.



2. The Rich, and Poor, together meet,
God loves the Righteous all:
Tho' Rich are high, and Poor are low,
Yet God hath made them All.

God hath made
all Men.

3. A prudent Man, Evil forsakes,
Yea, and himself doth hide:
But simple Ones, pass on, and do
Great Punishment: abide.

Just Men will
hide from Evil:
Fools go on, and
suffer.

4. By

CHAP. XX.

Humility and
God's Fear
bring Life.

4. By Meekness, and Humility,
And by God's sacred Fear:
Does Wealth and Honour surely come,
And Life, that is most dear.

5. Both Thorns, and Snare, are in the Ways
Of them that froward are:
But he that keeps his precious Soul,
Shall never come them near.

Righteous Paths
are free from
Snarles.

6. Train up a Child, within the Way
That he should go, in Heart:
And when he's old, he'll not forsake,
Or ever from it part.

As you bring up
a Child, so he'll
remain.

7. The Rich, do over-rule the Poor,
The Poor dare not contend:
The Borrower, a Servant is,
To him that doth him lend.

The Poor and
Needy are kept
under.

8. He that Iniquity doth sow,
He Vanity shall reap:
And the Rod of his Anger shall
Sure fall; he fore shall weep.

Seeds of In-
iquity shall reap
Wee.

9. The Bounteous Eye shall blessed be,
God will increase his Store:
He lib'ral is, likewise doth give
His Bread unto the Poor.

God blesseth the
Bounteous.

10. O cast the Scorners out, and then
Contention shall decrease:
Yea, Strife likewise, shall soon be gone,
And Reproach soon shall cease.

Cast out the Of-
fenders: And Of-
fenders will cease.

11. He that doth love Purcell's of Heart,
No Ill shall him attend:
And for the Grace that's of his Lips,
The King shall be his Friend.

The King shall
love and the grace
in Heart.

M 2

12. The

12. The Eyes of God, Knowledge preserves,
His Aid is daily shown:
But the Words of Transgressors, they
Are by him overthrown.
13. The *foolish* Man, don't fly, *There is*
A Lion out to meet:
I'll stay within, I shall be slain,
If I should pass the Street.
14. The Mouth of a strange *Woman*, is
Like a deep Pit within:
And he that's hated of the LORD,
Shall surely fall therein.
15. Great Foolishness within the Hearts
Of little *Children* are:
But soon shall the correcting *Rod*
Drive out the same afar.
16. He that oppressed hath the *Poor*,
For to increase his *Sin*:
And he that giveth to the *Rich*,
They both to Want shall come.
17. Bow down thine Ear, and hear the *Words*
Of him that's wise in Heart:
Apply thine Heart to *Knowledge*, and
Do not from it depart.
18. For it is pleasant unto thee,
If thou then keep within:
They shall be fitted to thy Lips,
And thee protect from Sin.
19. That all thy Trust, may be in God,
This Day I have made known:
I have I not warned, wondrous Things,
Knowledge and Counsel shown?

CHAP. 22.

God teaches and
rules all.Slothful Men need
not want Exerci-
se.Avoid Hatred:
Seek God's Love.Spare not the
Rod.Oppress not the
Poor: Let them
come to Poverty.

Hear Wisdom.

Wisdom is a
sure Protection.

Trust in God.

in English VERSE.

20. That I might make thee know the *Words*
Of *Truth*, and Certainty:
That thou might'st answer Words of *Truth*,
To them that send to thee.
21. * Rob not the *Poor*, because he's *Miser*,
For God will stand his Friend:
And spoil all such, as do them spoil,
And bring them soon to End.
22. No Friendship make with *angry* Men,
With *ferious* do not strive:
Lest thou should'st learn his Ways, and get
A Snare unto thy Soul.
23. Be thou not one of them, that do
Strike Hands in *Secret*:
Nor one that *Swears* gives for Debts,
From all such Troubles fly.
24. If thou hast nothing for to pay,
Where nothing can be had:
The *Charge* not able to delay,
Why should he take thy *Rod*?
25. * An ancient *Land-mark*, not remove,
No not in any Case:
That which thy *Fathers* have set up,
For such is counted base.
26. Dost thou not see one diligent,
In Business, or in Things?
He shall not stand before mean Men,
But stand in Midst of *Kings*.

CHAP. 22.

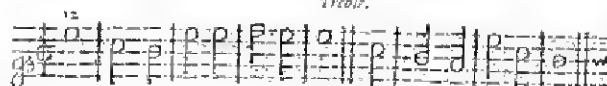
Wisdom is sure
delivery.Rob not the
Poor.Go not with
furious Men,

Avoid Swearing.

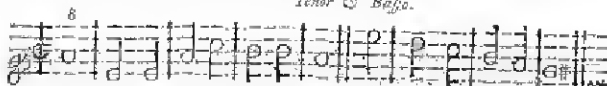
Be merciful to
the Poor.Remove no
Land-mark.Diligent Men
shall be preserved.

C H A P XXIII.

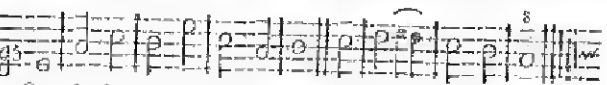
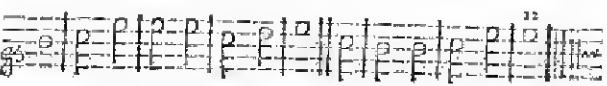
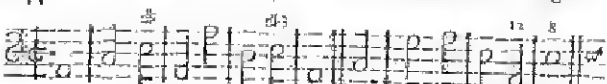
Honour thy Betters.

St. Nicholas's Tune : Composed in Three Parts. W. T.
Trebble.

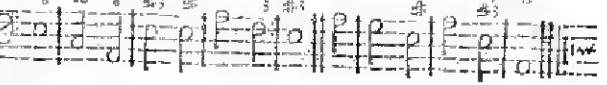
Tenor & Bass.



When e'er thou sit-est for to eat, With Men that are of might:



Con-sider tra-ly what it is, That is be-fore thy Sight.



2. And put thy Knife unto thy Throat,
If thou art giv'n to eat:
3 Be not desirous of his Food,
Such is deceitful Meat.

Learn Sobriety.

4. * By no Means labour to be rich,
(Thy Pride for to increase:
For Haughtiness will have a Fall,)
From thine own Wisdom cease.

Shrive not for Riches.

4. Wilt

7th Edgish Verse.

CHAP. 23.
Riches fly away
as Wind.

4. Wilt thou thine Eyes on nothing set?
For Riches Wings doth make:
And flies away, as Eagles do,
When they to th' Sky betake.

5. * Eat thou not Bread, with him, that hath
A wicked evil Eye:
Do not desire his dainty Meats,
But from his Table fly.

Avoid ill Company.

6. For as he thinketh in his Heart,
Ev'n truly so is he:
Comé eat, and drink, he saith, and yet
His Heart is not with thee.

Fine Words are deceitful.

7. The Morsel, which thou eaten hast,
Is not unto thee Meet:
Thou shalt it vomit up again,
And looke thy Words to sweet.

Eat not to vomit it again.

8. * Speak not in the Ears of a Fool,
Nor such as are unwise:
For such will all thy Words reject,
Thy Wisdom they'll despise.

Avoid speaking before Fools.

9. * An ancient Land-marsh, not remove,
For such God ne'er will bless:
And enter not into the Fields,
Of the poor Fatherless.

Remove no Land-marsh: how oppress the Fatherless.

10. For their Redeemer mighty is,
And holy are his Laws:
He'll stand by them, in time of Need,
And surely plead their Cause.

God stands by the Defenceless.

11. * Apply thine Heart to Counsell good,
That thou may'st it discern:
And hear the Words of Knowledge great,
That Knowledge thou may'st learn.

Hear good Counsell.

12. Keep

12.
13 Keep not Correction from a Child,
The Rod to him apply :
14 For that shall keep his Soul from Hell,
That he shall never die.

15.
15 * My Son, if that thine Heart be wife,
My Heart shall then rejoyce :
16 My Reins shall joy, when that right Things
Shall burst out of thy Voice.

17.
17 Let not thine Heart the Sinners hate,
Be in God's Fear, all Day :
18 For surely there shall be an End,
Thy Hope shall not decay.

19.
19 * Hear thou, my Son, and be thou wife,
And guide thy Heart most straight :
20 Be not amongst Wine-Drinkers, and
Such as of Riot eat.

21.
21 For Drunkards, yea, and Gluttons too,
To Poverty shall come :
22 Sleth soon shall cleave a Man with Rags,
This, this shall be their Doom.

23.
23 * Hearken unto thy Father dear,
That thee begat : likewise
When thy dear Mother waxeth old,
By no Means her despise.

24.
24 Buy thou the Truth, and sell it not,
From Truth do not depart :
25 Likewise Instruction, Wisdom, and
An understanding Heart.

26.
26 The Father of the Righteous shall
Rejoyce ; and none annoy :
27 He that begetteth a wife Son,
Shall in him have great Joy.

CHAP. 24.
Correct the Son,
to live his Soul.

Wife Children
bring Joy to
Parents.

Hate not Sinners,
Fear God, that
Hate may en-
dear.

Avoid Drunkards
and Riot.

Drunkards,
Gluttons, and
Such, are cloth-
ed with Rags.

Hear thy Fa-
ther : Forake
not thy Mother.

Hold fast Truth
and Wisdom.

Parents have Joy
and Sorrow.

20.
25 Thy Father, and thy Mother dear,
They greatly shall rejoyce :
26 My Son, give me thine Heart, observe
My Ways, obey my Voice.

21.
27 * A Whore, is like a Ditch, that's deep,
A Pit, or narrow Place :
28 She lies in wait for ev'ry one,
And doth Mens Sins increase.

22.
29 * Who hath Contention, Sorrow, Wee,
Babbings, Wounds, and Red Eyes ?
30 Such as do tarry long at Wine,
And it to mix devise.

23.
31 Look not upon the Wine, so red,
When it doth move aright :
32 At last 'twill like a Serpent Sting,
And as an Adder bite.

24.
33 Strange Women shall thine Heart behold,
Thine Heart shall evil tell :
34 And be as one that lies in Sea,
Or doth on Top-mast dwell.

25.
Then shalt thou say, they struck me have,
I did not sick remain :
Me beat, I felt not : when shall I
Awake ? I'll seek't again.

CHAP. 25.
Reproach thy Fa-
ther with Glad-
ness.

A Whore, is
like a deep
Ditch.

Drunkards have
Sorrow and Wee
enough.

Wine leaves a
Sting behind it.

When drunk,
Women shall
tempt thee :
When desisted.

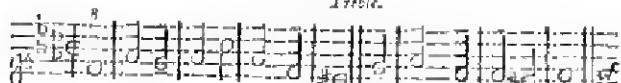
Drunkards
drawn all Re-
spects.

CHAP. XXIV.

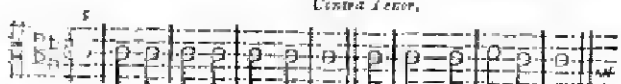
1, 2, 3, 4. Envy not the Wicked.

St. Paul's Tune: Composed in Four Parts. W. T.

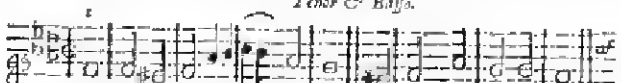
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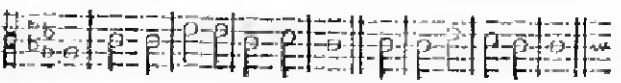
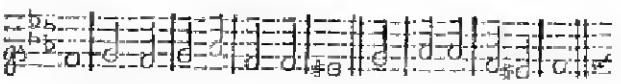
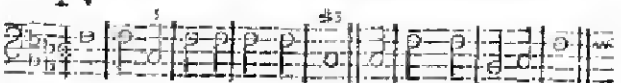
Contra Tenor.



Tenor & Bass.



1 O Envy bear to e-vil Men, Not with them with to walk:



2 Their Hearts destruction fix'd, much, Their Lips of Mischief talk.



St. Paul's

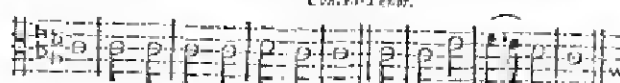
St. Paul's Tune Continued.

CHAP. 24.

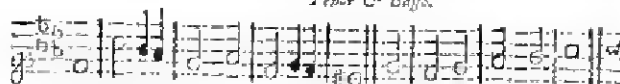
Treble.



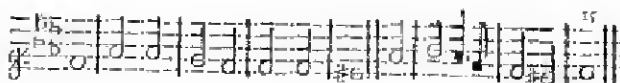
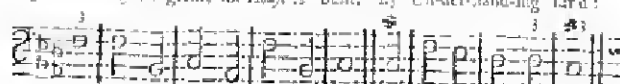
Contra Tenor.



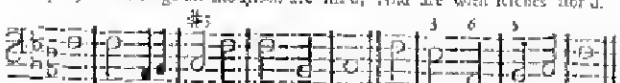
Tenor & Bass.



3 Thro' Wisdom great, an House is built, By Un-der-stand-ing laid:



4 By Knowledge all the Room are fill'd, And are with Riches stor'd.



N 2

3 A Man

3.
5 A Man that's wife, is surely strong,
His Willom brings him *Peace* :
And Men that are of *Knowledge* deep,
Do surely Strength increase.

4.
6 By *Counsel*'s wife, thou shalt make *War*,
That Victory may be found :
Where there are many Counsellors,
Great Safety doth abound.

5.
7 *Wisdom* is too high for a *Fool*,
He can't to it attain :
He speaketh not within the Gate,
But foolish doth remain.

6.
8 He that doth evil Things devise,
And hateth what is good :
He then shall be mischievous call'd ;
Such wrong the precious Blood.

7.
9 The Thoughts of Foolishness, is Sin,
Men do a Stranger hate :
10 If thou in Adversity fallst,
Thy Strength is small ; not great.

8.
11 * If thou forbear for to deliv'r,
Those that are to be slain :
12 And thou shouldst say, *we know it not*,
Doth not God know it plain ?

9.
Nay, he that keepeth safe thy Soul,
And will doth guide the Spirit :
Shall be not render to each one,
According to his Merit ?

10.
13 * My *Son*, eat thou the *Fenny* comé,
Which is both sweet and pure :
14 So sweet is *Hypocrite* to thy Soul,
Thy Hope shall ever dure.

CHAP. 24.
Wisdom bringeth
Peace and
Strength.

Makes War with
good Advice.

Wisdom is too
high for Fools.

Evil Men are
mischievous.

Man's Courage
is known in
Adversity.

Help the Inno-
cent : God seek
all.

God gives to all
as they deserve.

Wisdom is sweet
and Hypocrite
etc.

CHAP. 24.
But not the
Righteous.

11.
15 Lie not in wait, O wicked Man !
The Righteous to destroy :
Nor seek to spoil his Resting-place,
Or ever him annoy.

12.
16 For a just Man, doth fall sev'n Times,
And riseth up again :
But Wicked into Mischief fall,
And therein do remain.

13.
17 Rejoyce not, when thy *Fee* doth fall,
Lest God the same should see :
18 And be displeas'd, and so should turn
His Wrath from him, on thee.

14.
19 Fret not thy self, at evil Men,
Nor bear them any Spight :
20 For Wicked shall have no Reward,
Put out shall be their Light.

15.
21 * My *Son*, fear thou the Lord, and King,
From Goodness do not range :
And meddle not with such like Men,
As given are to Change.

16.
22 For their Calamity shall come,
It suddenly shall rise :
And who shall then their Ruin know ?
Or can the same devise ?

17.
23 These Things belong unto the *Wise*,
Not good to have Respect
Of Persons, that are in Judgment :
The Truth do not object.

18.
24 He that doth to the Wicked say,
Thou righteous art, and just :
By Nations he shall be abhorr'd,
And by the People curs'd.

Just Men will
fall, and rise :
But Wicked
never rise.

Rejoice not at a
Foe's Fall.

Only are the
Wicked.

Keep thy Inter-
gity.

Warring men
shall have War.

Have not Re-
spect of Persons
in Judgment.

Flattery is hated
by all.

[94] The Proverbs of SOLOMON:

19. But unto them that him rebuke,
It shall be great Delight:
A *Blessing* good, shall come on them,
No Ill on them shall light.

CHAP. 24.
Bk. 24, a full
com. 40, such as
rebuke.

20. Ev'n ev'ry Man shall kiss the Lips
Of him that answers true:
For Truth, it is a comely Thing,
And sweet in just Mens View.

Truth is sweet
and comely.

21. Prepare thy Work, and make it fit
For thy self in the Field:
When these Things are in Order set,
Then thou thy *House* shalt build.

Get all Things
in Order set.

22. * Be not a *Witness* false, against
Thy Neighbour, without Cause:
And do not with thy Lips deceive,
But strict obey God's Laws.

Leave thy Neigh-
bour, thy God.

23. Say not, I will do so to him,
As he hath done by me:
I render will unto the Man,
Just as his *Works* they be.

To God belong-
eth Vengeance:
Not to Man.

24. * I went by th' *Field*, of th' slothful Man,
Who was of Knowledge void:
And lo, it was grown o'er with *Thorns*,
And *Nettle* did it hide.

An Example of
Sloth.

25. The *Hill of Stone*, was broken down,
I plainly did discern:
And when I had consider'd well,
I did *Instruction* learn.

Let not the slothful
sleep.

26. But, yet a little Slumber more,
How *Sloth* did flyly creep!
A little Folding of the Hands,
Yet still a little Sleep.

27. So

in English VERSE.

[95]

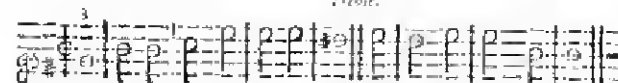
CHAP. 25.
Black brings
Poverty.

27. So like as one that travellerh,
Thy *Poverty* shall come:
And Want like to a Man of *Arms*,
This, this shall be thy Doom,
To *Father*, *Son*, &c.

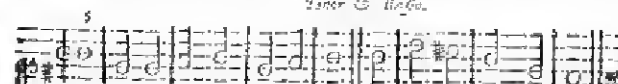
CHAP XXV.

Observations about Kings, &c.

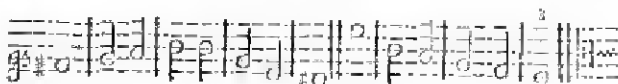
St. Bernard's Tune: Composed in Three Parts. W. T.
Tonic.



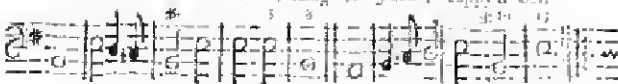
Tenor & Bass.



These also are the *Proverbs* too, Of *Solomon* (none need doubt:)



Which Men of *He-zu-li-ah*, King of *Judah*, copy'd out.



: It

2.
It is the Glory of the LORD,
For to conceal a Thing;
But for to search a Matter, is
The Honour of a King.
3.
The *Heav'n* for Height, and *Earth* for Depth,
Who can with God compare?
And likewise all the Hearts of Kings,
They unsearchable are.
4.
The *Draft* out of the *Silver* take,
Another takes the *Fine*:
So take the *Wicked* from the *King*,
His Throne will godly shine.
5.
Do not put forth thy self into
The Presence of a *Prince*:
And stand not in the great Man's Place,
But rather go from thence.
6.
'Tis better if 'tis to thee said,
Come thou up hither, come:
Than that thou should'st be lower put,
Or, thrust out of the Room.
7.
Go not forth hastily, to Strife,
Be to thy self a Friend:
Lest that thy Neighbour bringeth Shame
Upon thee, in the End.
8.
With thy *Neighbour*, debate thy Cause,
Don't shew it to another:
Lest he that hears it, bringeth Shame
On thee, which none can smother.
9.
Like *Golden Apples*, that are set
In *Silver Pictures* bright:
So are fine Words, when fitly spoke;
God doth in such delight.

CHAP. 25.

To conceal is
God's Glory:
For Kings to
search Matters.God knoweth
all.Take away the
Wicked: And
the Throne will
shine.Be not high
minded.

Rise gradually.

Avoid Quarrels.

Agree with thy
Neighbour.Fine Words are
like Jewels, when
fitly spoken.

10. Like

in English VERSE.

10.
Like as an *Emerald* of fine *Gold*,
That shining doth appear:
So is a wife Reprover, on
A good obedient Ear.
11.
Like as the *Snow*, in *Harvest-time*,
That is refreshing cold:
So doth a faithful *Messenger*,
Refresh his Master's Soul.
12.
He that doth boast of a false *Gift*,
His *Bullings* all are vain:
'Tis like as *Hail*, and darkened *Cloud*,
That yield no moist'ning *Rain*.
13.
By long Forbearance, is a *Prince*
Persuaded, and appeas'd:
But a soft Tongue, doth break the Bone,
And Wrath is quickly cas'd.
14.
Hast thou found *honey*? Eat as much
As will thy Need sustain:
Lest thou be over fill'd therewith,
And vomit it again.
15.
Withdraw thou from thy Neighbour's House,
Too oft not there reside:
Lest he be weary of thee, and
Thy Person, thou abide.
16.
A Man that doth take *Wings* bear,
Against his Neighbour dear:
Is as a *Maul*, or *Sword* sharp,
Or *Sword*, or pointed *Spear*.
17.
In Time of Trouble, Confidence
In an unfaithful Man:
Is like a broken *Teth*, or *Foot*,
That's maim'd, and cannot stand.

CHAP. 25.

Wife as well as
a good dis-
ciple.A faithful M.
refresheth
his Master.False Bullings
are vain.Soft Words easily
win.Take not too
much of worldly
pleasure.Trouble not a
Friend too often.A Man who
takes Wings
bears
Against his
Neighbour
is as a
Maul, or
Sword, or
pointed
Spear.Trust not in
an unfaithful
Friend.

20. Even

[98] The Proverbs of SOLOMON :

18.
Ev'n like as one, (when it is cold,)
Doth from his Gownes part :
Ev'n so is he, that singeth Songs,
Unto a heavy Heart.

19.
If that thy *Be* should hungry be,
Thou shalt his Need suffice :
Yea, give him *Water*, likewise *Bread*,
'Tis pleasing to God's Eyes.

20.
For thou shalt Coals of *Fire* heap
Upon his Head, him melt :
God shall reward thee for the same,
Because thou justly deest.

21.
As the North-Wind doth drive the *Reef*,
And makes it flee from hence :
So the back-biting Tongue is drove,
By angry Countenance.

22.
Within the Corner of a House,
'Tis better to abide :
Than with a brawling Woman, in
A House spacious and wide.

23.
Like as cold *Water* doth refresh,
The dry and *thirsty* Soul :
So is good *News*, that comes from far,
When e'er 'tis read, or told.

24.
A righteous Man, that doth fall down,
And to the Wicked bow :
Is as a *Fountain* troubled ;
Not little is his Woe !

25.
Ev'n too much *Honey*, is not good,
Tho' thou hast Plenty got :
So Men that for their *Glory* search,
Their Glory's Glory not.

CHAP. XXV.
Songs are full of
a heavy Heart.

Feed thy Foe,

To melt his
Anger : And
God will reward
thee.

Back-bites not
long abides.

Women's Con-
versations are daily
Sorrow.

Good News is
sweet.

'Th *Seem* for
the just to bow
to the Unjust.

Not too much
Pleasure : For
Glory is nothing.

10. He

in English VERSE.

[99]

CHAP. XXVI.
An emblem of
Spirit is nothing.

26.
He that whose Spirit hath no Rule,
To honour God at all :
Is like a City broken down,
Without a Fence, or Wall.

C H A P. XXVI.

' Honour is not seemly for Fools.

St. David's Tune : Composed in Four Parts. W. T.

Treble.

Alto.

Tenor & Bass.

L

Like as to Snow in Sum-mer-time, Or, as in Harveſt Rain :

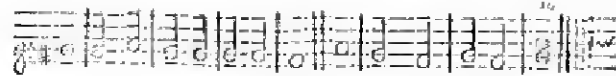
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So

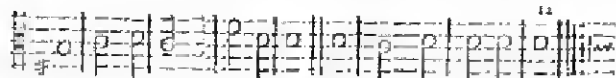
Trebble.

CHAP. 26.

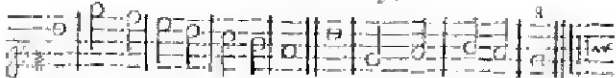
11.



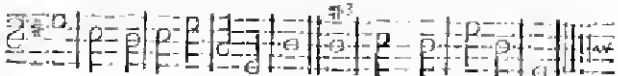
Alto.



Tenor & Bass.



So Honour it un-faithfully is, To Fool whose Ways are vain.



2. Like as the *Bird*, by wandering,
Or *Swallow*, by its Flight:
So shall the *Cuck* not causeless come,
For God is just and right.

Faintly to come
his Cause.

3. A *Whip*, is for the *Horse* prepar'd,
The *Bridle*, for the *Ass*:
The *Rod*, it is for the *Fool's* Back,
From them shall neither pass.

The Rod, a
Fool's Portion.

4. In Folly answer not a *Fool*,
Lest thou think'st he like:
In Folly answer him, lest he
Should be conceited quite.

Answer not a
Fool: Anger not
a Fool.

5. Who's that doth a Message send,
By a *Fool*, undirect:
He doth the Damage surely drink,
And curseth off his Feet.

Send not a Fool
at a Message.

10. The

in ENGLISH VERSE.

CHAP. 26.

Parables not be-
come Fools.

6.
7. Like as *Lame Legs*, unequal are,
And ill shap'd to behold:
So is a Parable, in the
Mouth of a simple Fool.

8. Ev'n as a *Stone*, bound in a Sling,
Which quickly out will flee:
He that gives Honour to a *Fool*,
Ev'n truly so is he.

Give not Honour
to a Fool.

9. Like as a *Thorn*, that pierces is
Into the Drunkard's Hand:
So is a Parable to *Fools*,
Who nothing understand.

Parables are not
for Fools.

10. The *LORD*, most wise, that form'd all Things,
The *Fool* doth sure reward:
Likewise Transgressors does behold,
And all their Works regard.

God rewardeth
all Men.

11. Ev'n as a *Dog*, that doth return,
To eat his *Vomit* foul:
Fools go to Folly, do return,
And it again devour.

Fools will return
again to their
Folly.

12. Dost thou not see a Man that's wife,
Yea, in his own Conceit:
In him is more Hope of a *Fool*,
Than to have Wisdom great.

Fools are wife in
their own Con-
ceits.

13. The *Sluggish* Man doth say, *There is*
A Lion in the Street:
A Lion, yea, within the Way,
I fear, I'll not him meet.

Against Slug-
gards: Such
have many Ex-
cuses.

14. Like as the *Door*, turns too and fro,
Upon the *Idiot's* Head:
Just so the idle *Sluggish* Man,
Doth turn within his Bed.

Avoid Sluggish-
ness.

14. The

CHAP. 26.

14. The *Sluggish* Man, becoms his Hand,
His foolish doth remain:
And much is griev'd to bring it out,
Unto his Mouth again.
15. The *Sluggard*, in his own Conceit,
In Wisdom doth excel:
Yea, more than seven wise Men, who
Can render Reason well.
16. He that will meddling be with Strife,
In which he not belongs:
He's like as one that taketh *Days*
By th' Ears; or feels their Tongues.
17. Like as a *Mad-man*, that doth cast
Arrows, *Death*, and such Sort:
So's he that doth deceive, and says,
Am I not wise in Sport?
18. When there is no *Wood* to support,
The *Fire* does soon decrease:
So where there no *Tale-bearer* is,
Then Strife doth quickly cease.
19. Ev'n as *Cods* are to burning *Coals*,
As *Wood* to *Fire* gives *Life*:
Just so is a contentious Man,
That loves to kindle Strife.
20. The *Words* of a *Tale-bearer*, are
Like as to many *Wounds*:
And to the *Belly's* innermost Parts,
Do suddenly go down.
21. The burning Lips, and wicked Heart,
(Are Cause of many Licks:)
They're like a *Poison* covered,
All o'er with *Silver* Diels.

Such will hold
his Hand.

Sluggards see
wise in their
own Eyes more
than seven wise
Men.

Aggravate
Bodily
Meddle not in
that as don't
concern thee:
Lest ye hurt
for it.

Madmen act as
Mad-men.

Avoid Contem-
tion.

Take away the
'Tale bearer', and
Strife will end.

Tale-bearers
With no
Wounds to all.

A wicked Heart
is like without,
but poisonous
within.

22. He that doth hate, dissembleth,
And layeth up Deceit:
When he speaks fair, believe him not,
He hath sev'n Evils great.
23. He that hides Hatred with Deceit,
It truly shall be known:
His Wickedness shall be before
The Congregation shown.
24. Whoso that digged hath a Pit,
Shall surely fall therein:
And he that rolleth hath a *Stone*,
The same shall roll on him.
25. A lying Tongue, doth hate all those,
To whom they've Evil done:
A flatter'ing and deceitful Mouth
To work Ruin, do run.

Believe not D.E.
Lies, &c.

Hatred will be
known at last.

1. 1. Define fall
on the Author.

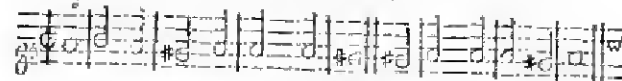
A lying Tongue
hateth all.

CHAP. XXVII.

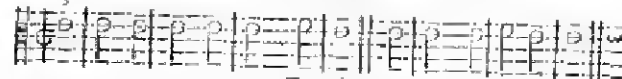
Boast of nothing.

St. Lament's Tune: Composed in Four Parts. W. T.

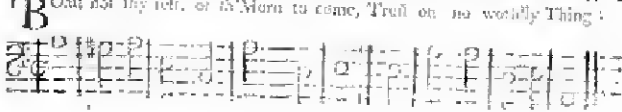
Treble



Alto



Tenor & Bass



Tutti.



Alto.



Tenor & Bass.



For cru-ly thou by no means know'st, What forth a day may bring.



2. Let other Men thee *praise*, and not
Thy self thy Fame proclaim:
Not thine own Lips, but Strangers far,
Let such extol thy *Fame*.

Praise not thy
self. Let others

3. The *Sand* is weighty in the Sea,
A *Stone* doth heavy fall:
But yet a Fool's Anger, and Wrath,
Is heavier than all.

Fool's Wrath is
very heavy.

4. Anger's outrageous, Wrath is cru'l,
—'twill *Tear* who can stand?
5. Open *Rebuke*, is better far,
Than secret *Love*, at Hand.

Wrath is cru'l:
Open Rebuke is
better than se-
cret Love.

5. Yea, Faithful are the Wounds of *Friends*,
Foes Kisses are Deceit:
7. The full Soul loaths the Honey, but
To th' Hungry all is sweet.

Foes Kisses are
deceitful: The
full Soul de-
spiseth all Meats,
but all is sweet
to the Hungry.

G Like

6.

3. Like as a *Bird* that wandereth,
And doth forsake her *Nest*:
So is a Man, that doth forsake
His Place; he ne'er hath Rest.

7.

9. As *Ointment* doth rejoyce the Heart,
And doth to Pleasure tend:
So doth sweet *Counsel* Man rejoyce,
That's from a hearty *Friend*.

8.

10. Thing own, and *Father's* Friend ne'er leave,
Thy *Brother's* House forsake:
In the Day of Calamity;
Of Wrath do not partake.

Forsake not thy
Father: But thy
Brother, shun
Wrath.

9.

- For better is a *Neighbour*, that
Is near to thee at Hand:
Than an own *Brother*, that's far off,
That will not by thee stand.

A Neighbour is
better than a
Brother: Is true
of Need.

10.

11. * My *Son*, my *Son*, make thy self wise,
That glad my Heart may be:
That I may *Answer* make to him,
That hath reproached me.

Be wise, and to
avoid offences.

11.

12. A *prudent* Man, Evil foresees,
Yea, and himself doth hide:
But *simple* ones, passion, and do
Great Punishment abide.

The *Prudent*
than Evil: Sim-
ple passion, and
must for it.

12.

13. He that a *Surgeon's* *Ser'ty* is,
Do than his *Garnet* take:
And likewise for a *Woman* strange,
Such Men, a *Plunge* shall make.

Take a *Garnet*:
for safety: And
the same of a
Man for strange
Women.

13.

14. He that his *Friend* doth early bless,
Loud in the Morning sing:
It shall not be a *Blessing* call'd,
But shall be deem'd a *Cry*.

Early *Blessings*
are *Cries*.

P

14. > As

A *Friend*,
Ointment is plea-
sant.Forsake not thy
Father: But thy
Brother, shun
Wrath.A Neighbour is
better than a
Brother: Is true
of Need.Be wise, and to
avoid offences.The *Prudent*
than Evil: Sim-
ple passion, and
must for it.Take a *Garnet*:
for safety: And
the same of a
Man for strange
Women.Early *Blessings*
are *Cries*.

[106] The Proverbs of SOLOMON :

14.
13 * As *drizzling*, in a rainy Day,
Continues dropping much :
So a contentious *Woman*, she
Is dropping ev'n as such.
15.
14 But whosoever hideth her,
The Wind he doth conceal :
And the Ornament of his right Hand,
It doth it self reveal.
16.
15 * As *Iron*, *Iron* sharpeneth,
These both to sharpness tend :
Ev'n so a Man he sharpeneth
The Countenance of his *Friend*.
17.
16 Whofo doth keep the *Fig-tree* safe,
He shall eat of its Fruit :
So he that on his Master waits,
Shall honour'd be ; with truth.
18.
17 As *Water*, maketh Face to Face,
Men's Hearts do so abide :—
18 *Lill*, and *Deflection*, ne'er are full,
—Eyes ne'er are satisfy'd.
19.
19 The *Finis-pot*, for *Silver* is,
The *Furnace*, is for *Gold* :
So is a Man to his own *Praise* ;
He loves it to behold.
20.
20 If thou should'st in a *Mortar* bray
A *Fool*, in amongst *Wheat* :
He'll not from foolishness depart,
But will for folly feel.
21.
21 * Do thou be diligent, to know
Thy *Becks*, and how to feed :
And look thou well unto thy *Herds*,
That none do lack, nor need.

CHAP. 27.
Women's Con-
tention are duly
dropping.

Women's Con-
tention can't be
hid : but he like
the Wind.

One Man sharp-
eneth the Coun-
tenance of an-
other.

The Attentions
are recompens'd.

Man's Eye is
never satisfied.

Every one loves
his own Praise.

Punishments will
never turn a Fool
from folly.

Of household Care,
Tread well thy
Becks.

22. For

in English VERSE.

[107]

CHAP. 27.
Riches endo-
not for ever.

22.
22 For *Riches* not for ever are,
In time they'll perish sure ;
Can the bright *Crown* for ever last ?
And to all ages dure ?
23.
23 The tender *Graft*, doth shew itself,
So likewise doth the *Hay* :
And all the *Herbs* of Mountains high,
They likewise gather'd be.
24.
24 The harmless *Lamb*, for cloathing are,
They store of *Wool* do yield :
And likewise all the *Goats*, they are
The Price of all the Field.
25.
25 And thou shalt have *Goat's Milk* enough,
Thy Household to sustain :
Yea, *Tread* great Store, both for thyself,
And Maidens to maintain.

The Earth sow-
eth all Herbs.

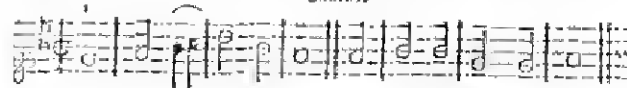
Sheep and Goats
of great Value.

And yield &c.

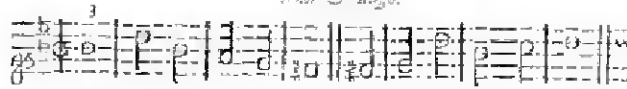
C H A P. XXVIII.

- 2 Righteous Men are bold : Wicked Men are fearful.
St. Hillen's Tune : Composed in Three Parts. W. T.

Cantus.



Tenor & Bass.



THE Wicked, they do see, When no one does them see :

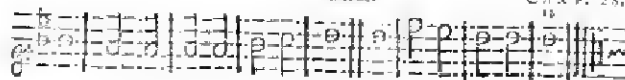


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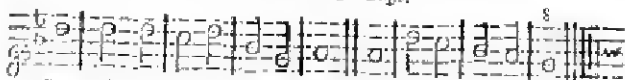
C. 10.

Cantus.

CHAP. 28.



Tenor & Bass.



But Righteous, are as lions bold, They fear no one to face.



2.
For a Land's Transgression,
The *Princes* many are:
But by A Man of knowledge great,
The State long Life shall share.

Knowledge pre-
serves the State.

3.
A *poor*, Man, that doth grind
And much oppresses the *Poor*;
Is like unto a sweeping *Rain*,
Which leaves no Food in store.

Poor-laters de-
stroy all.

4.
Those that forsake the *Law*,
To th' Wicked *praise* do lend:
But those that keep the *Law* secure,
With Wicked do contend.

Keep firm the
Law.

5.
The Evil doth not know,
Nor judgment understand:
But they that do seek the favour,
Shall know all things at hand.

Evil Men are
foolish: Just
Men know all.

6. Much

in English VERSE.

CHAP. 28.
Poor are better
than Rich.

6.
Much better is the *Poor*,
Yea, that doth walk upright:
Than he that doth in *wealth* abound,
Whose Ways are not aright.

7.
He that doth keep the *Law*,
Is wife, and free from blame:
But he that goes with *vicious* Men,
His *Father* he doth shame.

Keep the Law.

Shun evil Men.

8.
He that by *Urgy*,
And unjust getteth *Rore*:
Yea, he shall gather it from him,
That will not pity *Poor*.

Glad not the
Poor: left the
Urger rob them.

9.
He that doth turn his *Ear*,
And will not *Law* embrace:
His *Pray'r* abomination is,
Such, each shall be his case.

Evil Men's *Pray-
ers* are hateful
to God.

10.
Who doth just Men cause
To stray, shall fall therein:
But upright Men, that righteous are,
Shall sure possesse good things.

Do not stray
from God's
Word.

11.
The *rich* Man, he is wife
In his *Conceit*, no doubt:
But the *poor* Man, that understands,
Shall surely search him out.

Rich are wise in
their own *Con-
ceits*: *Poor* Men
search them.

12.
When righteous Men rejoyce,
Great *Glory* is reveal'd:
But when the Wicked they do rise,
Then just Men are conceal'd.

Just Men's joy
increaseth *glory*:
They hide from
the Wicked.

13.
He that doth cov'r his Sins,
Shall never prosper well:
But he that doth confels and leave,
Mercy shall with him dwell.

Hide no Sin:
But confess them.

14. O Happy

14. O Happy is the Man^{14.}
That feareth God alway:
And he that hardeneth hath his Neck,
Shall into mischief fray.
CHAP. 28.
Rich Gold:
Harden'd Sinners
shall fray.
15. Like as a raging Bear,^{15.}
Or Lion, that doth roar:
So is a wicked Governor.
Over those that are Poor.
Wicked Govern-
ors are terrible.
16. The Prince, that knowledge wants,^{16.}
Is an Oppressor great:
But he shall sure prolong his Days,
That goodness doth hate.
Ignorant Princes
are great Oppres-
sors.
Have Goodness.
17. He that doth violence,^{17.}
To Man's Blood; let him fray
Into the Pit: yea, with all speed,
And let no one him stay.
Love not the
Blood-shedding.
18. Whoso doth walk upright,^{18.}
He sure be saved shall:
But he whose Ways are quite perverse,
At once shall surely fall.
Walk upright
and be safe:
Wicked shall fall.
19. He that doth Till the Land,^{19.}
Of Bread shall have great Store:
But he that follows Persons vain,
He surely shall be poor.
Labour and Love
there:
Shun vain Men.
20. A faithfull Man, he shall^{20.}
with Blessings great abound:
But he that hasteth to be rich,
Shall not be in'cent found.
Faithful are the
blessed: Lust not
Rich to
21. Ev'n for to have respect^{21.}
Of Persons, his goodness:
But even for a piece of Bread,
A Man will sure transgress.
Have respect of
Persons: Want
will make a Man
transgress.

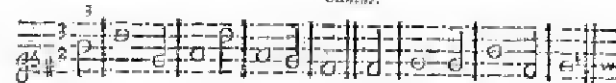
22. He that hasteth to be Rich,^{22.}
He hath an evil Eye:
And he consid'reth not that he
Shall come to Poverty.
CHAP. 28.
Look not for
Wealth: Rich
Poverty come.
23. He that doth Man rebuke,^{23.}
He shall more favour find
Than he that flattereth with his Tongue;
Or to deceit's inclin'd.
Rebukes find
favour: More
than Flattery.
24. He that doth Parents rob,^{24.}
And saith, *It is no Sin:*
He's a Destroyer's Companion,
Great Guilt is sure in him.
Parent-robbers
are Destroyers.
25. He that is proud of Heart,^{25.}
He maketh strife abound,
But he that trusteth in the Lord,
Shall be made fat, and found.
Shun Pride:
Trust in God.
26. He that doth wholly trust^{26.}
In's Heart, a Fool is he:
But he that doth most wisely walk,
Shall sure deliver'd be.
Walk wisely
and be saved.
27. He that doth give to 'th Poor,^{27.}
Shall never lack the worse;
But he that hides from them his Eyes,
Shall have many a Curse.
Give to the Poor.
28. When wicked Men do rise,^{28.}
Men hide themselves, in peace:
But when the Wicked perish do,
Then Righteous do increase.
Just Men hide
from Evil:
When Wicked
fall, the Just in-
crease.

CHAP. XXIX.

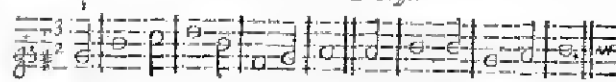
1. *Hardned Sinners shall die without Remedy.*

St. James's Tune: Composed in Three Parts. W. T.

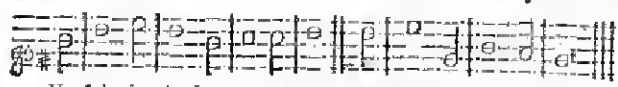
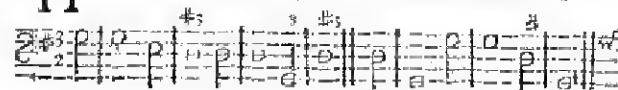
Cantus.



Tenor & Bass.



H E that by be-ing oft reprov'd, His Neck hath hardned high :



He sud-den-ly shall be de-stroy'd, Yea, without Re-me-dy.



2. When Righteous have Authority,
The People then rejoice :
But when the Wicked do bear rule,
They are of mournful voice,

Just rulers re-
joice the People :
Wicked Rulers
bring Sorrow.

3. Whoso hath Wisdom loved well,
His Father joy doth send :
But he that keepeth Harlots, doth
His Father's Substance spend,

Wisdom is Fa-
ther's Joy :
Shun Whores.

4 By

CHAP. 29.

Good Kings pro-
vide the Land :
But self-will'd
only destroy it.

4. By Judgement pure, the King he doth
Establish well the Land :
But he that doth receive great Gifts,
It overthrows at hand.

5. He that with flau'ring lying Lips,
Doth his own Neighbour greet :
He surely then doth spread a Net,
Ev'n, for to catch his Feet.

Flies harm
themselves, as
well as others.

6. In the wicked Man's Transgression,
Is sure a Snare of Vice :
But righteous Men great Pleasure have,
They Sing, and much rejoice.

Evil Men are
guilt with
laurels : But Men
are joyful.

7. The Righteous, doth confider, and
The poor Man's Cause doth know :
But, Wicked not regard the Poor,
Nor know that they are so.

Just Men help
the Poor : Wicked
will not.

8. The Scornful Man, doth quickly bring
A City in a Snare :
But wise Men, they turn wrath away :
By Prudence, and great Care.

Scorn misleads
the City : Pru-
dence guardeth it
there.

9. If a wife Man doth with a Fool,
Contend, yea, or Contest :
If he should Laugh, or if he Rage,
Yet still there is no rest.

Fools try never
pleas'd, or at
rest.

10. Those that do thirst for Blood, do hate
Such Men as upright are :
But the just Man will seek his Soul ;
And will no one ensnare.

Evil Men hate
good : Just Men
will do no harm
to any.

11. A Fool, will utter all his mind,
And nothing will conceal :
But Wise Men, do it awful keep ;
That nothing them assail.

Fools tell all :
Wise will keep
close.

Q

12. H

[114] The Proverbs of SOLOMON:

12. If that a *Ruler*, unto lies
Will lend attentive Ear:
His *Servants* they all wicked are,
And do not seek God's Fear.
13. The *Poor*, and the deceitful Man,
Do both together meet:
But God enlight'neth both their Eyes,
To view his *Glory* sweet.
14. The *King*, that faithfully doth judge
The *Poor*, and faithless never:
His Throne shall everlasting be,
And be establish'd ever.
15. * Rod, and Reproof, to *Wisdome* give,
For *Fools* will use them vain:
A *Child* that's left unto himself,
His *Mother* brings to shame.
16. When wicked Men are multiply'd,
Transgression doth increase:
But righteous Men, shall see their fall,
The Righteous shall have peace.
17. Correct thy *Son*, and he shall give
Thee rest, unto thy Soul:
Yea, thou in him shall pleasure have,
And comfort sweet behold.
18. The People soon do perish sure,
Where they no *Discipline* see:
But he that keepeth firm the *Law*
Shall surely happy be.
19. Words, will a *Servant* not correct,
He from thy *Words* will flee:
For tho' he do thee understand,
He will not answer thee.

CHAP. 29.
Rulers must not
regard LIES.

God helpeth all
MIND.

Faithful Princes
shall endure for
ever.

Of private Go-
vernment.
Correct thy *Son*:
To avoid Shame.

Just Men will
see the evil fall.

Correct thy *Son*:
And have com-
fort.

Keep God's
Laws.

Both *Words* pro-
ceed in it.

20. See'st

in English VERSE.

20. See'st thou a Man, that *basely* is
In Words? Dost thou not see?
There is more hopes ev'n of a *Kid*,
Yea, more hopes, than of he.
21. He that doth carefully bring up
A *Servant*, from when Young:
He will him faithful serve, and shall
At length become his *Son*.
22. * An angry and a wrathful Man,
Doth surely stir up Strife:
A furious Man abounds in Sin,
Which sure destroys his Life.
23. A Man's own *Pride*, shall bring him low,
It shall not him uphold:
The pure, and humble Spirit, shall
With *Honour* be extol'd.
24. He that is Partner with a *Thief*,
He hateth his own Soul:
He daily doth much cursing hear,
But doth not it controul.
25. The fear of Man, doth surely bring
A snare on him, most sure:
But whose trusts in God the Lord,
Shall always be secure.
26. Many for *Rulers* Favour seek,
(*Pride* is by God abhor'd):
But the judgment of ev'ry Man,
Sure cometh from the Lord.
27. — Wicked abomination are,
To just, and upright Men:
And he that walks in upright Ways,
Is hateful unto them.

[115]
CHAP. 29.
Fools are easily

Not too much
Familiarity.

On *Pride*,
Thirsty, Cowar-
dise, and Con-
cupiscence.

Pride will have
a fall.

The Humble
will be prefer'd.

Who are com-
pany.

Man's Fear - en-
slaves the Heart
to Care &c.

Many seek the
Favour of
the Great
and the Rich.

Wicked
are hateful
to the Righteous.

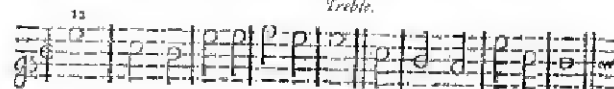
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CHAP.

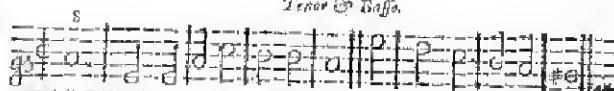
CHAP. XXX.

St. Nicholas's Tune: Composed in Three Parts. W. T.

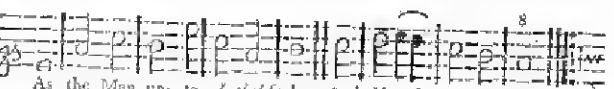
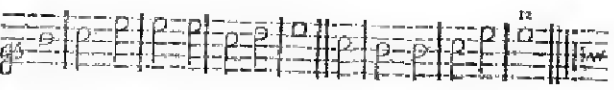
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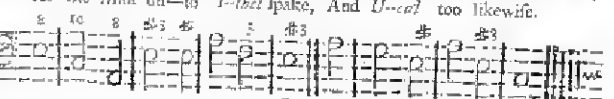
Tenor & Bass.



THE Words of A-gur, Jacob's Son, Yea, ev'n the Pro-ph-e-sy:



As the Man un-to I-thel spake, And U-cal too likewise.



2. Surely I am more brutish, yea,
Then any other Man:
3. Not Wisdom learn'd, nor Knowledge have,
Nor Goodness understand.
3. Who hath ascended up to Heaven?
Or hath descended down?
Who gather'd hath the Wind and Sea?
As in a Garment bound?

A-gur's Confes-
sion of Faith.

Who hath made
all?

4 Who

4-
Who hath establish'd all the Earth?
(Or set the Clouds in view?)
What is his Name? Or his Sons Name?
If thou canst tell? Tell true.

5 Each Word of God, is sweet and pure,
His Works are right and just:
He is a Shield unto all those,
That in him put their trust.

God's Word is
pure.

6 Do thou not add, unto his Words,
Lest he should thee reprove:
And thou should'st be a Liar found,
And lose his precious Love.

Add not to God's
Word.

7 * Two things of thee, I have requir'd,
Which things me not deny:
I humbly beg, thou would'st them grant,
To me, before I die.

A-gur's Prayer.

8 Keep me from Vanity, and Lies,
Give me Food convenient:
Me Poverty, nor Riches give,
LORD, give to me Content.

The two Points
of A-gur's Pray-
er, viz. Food,
and Content.

9 Lest I be full, and thee deny,
And say, who's God? profane:
Or lest I should be Poor, and Steal,
And take thy Name in vain.

Too much Plenty
is not good: Nor
too much Pover-
ty

10 * A Servant, by no means accuse,
Unto his Master, great:
Lest he the Curse, and thou be found
Ev'n guilty, in hard Fate.

The Master are
not to be wrong-
ed.

11 * (1) There is a Generation, that
Do their own Parents Curse:
12 (2) And one, who're pure in their own Eyes,
Yet are not wash'd; But worse.

Four wicked
Generations.

12. There

12.
13 (3) There is a *Generation*, Oh,
How lofty are their Eyes!
Their Eye-lids are not lifted up;
Such *Pride*, God doth despise.
13.
14 (4) There is a *Generation*, yea,
Whose *Teeth* are like as *Knives*;
Who Eat the *Poor*, from off the Earth;
Such, wickedness devise.
14.
15 * The *Horse-leech*, hath (as Authors tell,)
Two *Daughters*, which do cry:
And say, *Give, Give*; (a greedy Tone,
Who can them satisfy?)
15.
There are *Three* Things, who're ne'er satisf'd,
Yea *Four*, that always crave:
Nor never are they satisfy'd,
Or, say, *enough* we have.
16.
16 * (1) The *Grace*, (2) Likewise, the *Barren Womb*,
(3) The *Fire*, is likewise so:
(4) The *Earth*, who's ne'er with Water fill'd;
These *Four* will ne'er cry *enough*.
17.
17 * The *Eye*, that doth his *Father* mock,
And *Mother* doth despise:
The *Ravens* they shall pick it out,
And *Eagles* eat such Eyes.
18.
18 * There are *Three* Things, who're wonderful,
Yea, wonderful they do:
Which are for me too wonderful;
Yea, *Four*, which I not know.
19.
19 (1) The Way of th' *Eagle*, in the Air,
(2) The *Ship*, (when windward laid :)
(3) The *Serpent*, that is on the Rock,
And a *Man*, with a *Maid*.

20. * Adul-

20.
20 * Adulterous *Women's* Ways are fash,
They take delight therein:
They eat, and wipe their * *Mouths*, and say,
We've not committed Sin.
21.
21 * For *Three* Things, that are on the Earth,
All which unquiet are:
Yea, *Four* indeed, there truly are,
Which the Earth cannot bear.
22.
22 (1) A *Servant*, that doth over-rule,
23 (2) *Harlots*, when married are:
(3) A *Fox*, when fill'd; (4) And the *Hand-maid*,
That's her Mistress's Heir.
23.
23 * There are *Four* Things upon the Earth,
All pleasant to devise:
They on the Earth, but *little* are,
Yet are exceeding *Wise*.
24.
24 (1) The *Ants*, tho' not a People strong,
Nor yet exceeding great:
They store their Food in *Summer* time,
Which they in *Winter* eat.
25.
25 (2) The *Conies*, they are very wise,
Tho' but a feeble Flock:
Yet make their Houses very strong,
Within a stony *Rock*.
26.
26 (3) The *Locusts*, tho' they have no King,
Yet they go forth by *Bar*ks:
27 (4) The *Spider*, in King's *Palaces*,
Takes hold with *Iron* and *Brass* Hands.
27.
27 * There are *Three* Things, which do move well,
Yea, *Four* that comely go:
28 (1) A *Lion*, (2) *Green-Hound*, (3) and ' *He Goat*,
29 (4) Yea, and a *King* also.

Adulterous Women
have pleas'd inno-
cency: Being
harmed.

Four Things not
to be born with.

Four Things
exceeding wise.

The prudent
Ants.

The gentlest
Conies.

The weak
Locusts.

The cunning
Spider.

Four Things
comely in a way.

[120] The Proverbs of SOLOMON:

28.

3. " If thou in lifting up thyself,
Thou foolishly hast done:
Or if thou hast Thoughts evil, lay
Thine Hand thy Mouth upon.

Wrath is to be
prevented.

29.

- 12 As churning Milk, doth Butter yield,
— Note wringing, Blood doth bring:
So forcing Wrath, doth bring forth Strife;
Which leaves a foul Sting.

Shun Wrath.

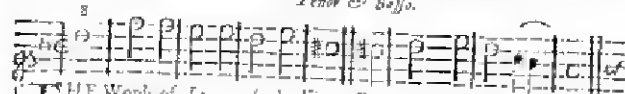
CHAP. XXXI.

St. Luke's Tune: Composed in Three Parts. W. T.

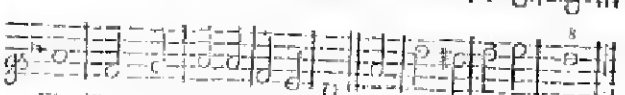
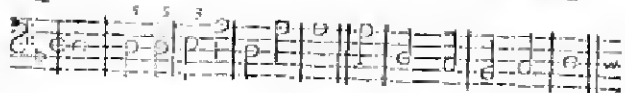
Cantus.



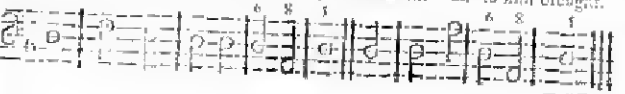
Tenor & Bass.



THE Words of Lemuel, the King. Ev'n which his Mother taught:



The Winds, yet, and the Precepts, Which she un-to him brought.



2 What

in English VERSE.

[121]

CHAP. 31.

Lord's Lesson
of Chastity.

Wine is not for
Kings.

The Aethiopia
to be comforted.

Stand by the
Poor and Needy.

The Price, and
Properties of a
good Wife, &c.
exceeding Rubies.

She doth good to
her Husband
Being faithful
and industrious.

Her Store pro-
ceeds.

She gives as well
her House-hold.

She is not as

2. What thou my Son? Son of my Vows?
And the Son of my Womb?
3. Give not thy Strength to Women, nor
To that which is King's Doom.

4. 'Tis not for Kings, O Lemuel,
in Wine to take delight:
5. Lest they forget the Law, and do
Judgment apply unright.

6. Give Drink to them, that are in want,
And Wine to th' heavy Heart,
7. That they their Need may quite forget,
And from their Mis'ry part.

8. Open thy Mouth, and plead the Cause,
Of such as are in woe:
9. Judge righteously, stand by the Poor,
And such as need do know.

10. Who can a virtuous Women find:
Her Price, Rubies excel:
11. Her Husband safe doth in her trust,
She guards all safe, and well.

12. She always seeks to do him good,
And faithful by him stands:
13. She seeketh Wool, and also Flax,
And works it with her Hands.

14. She's like unto the Merchant-Ships,
She brings her Food from far:
15. She gives Meat to her Household, and
Portions her Maidens fair.

16. She well considereth a Field,
And likewise doth it buy:
And with the Fruit of her own Hands,
She plants a Vineyard nigh.

R

107 She

10.

17 She girds her Loyns, and Arms with Strength,
Such *Women* are delight :

18 She finds her *Mercabaudee* is good,
Her *Lamp* burns all the Night.

11.

19 She to the *Servant*, puts her Hand,
And *Dalai* too, with heed :
20 Her Hand she stretcheth to the *Poor*,
And helps them, in their Need.

12.

21 She's not afraid, ev'n of the *Snow*,
Her *Robe*'s clothed bright :
22 She maketh *Taffery* *Clothings*, and
Her *Clothings* yield delight.

13.

23 Her *Husband*'s known, within the Gates,
Wherever he doth stand :
In glory bright, he sits among
The *Libers* of the Land.

14.

24 She maketh *Linnen*, and in *Wells*,
To th' *Mercabaudee* Girdles gives :
25 Honour and Strength her *Clothings* are,
In which she joyful lives.

15.

26 With *Wisdom*, she op'eth her Mouth,
Kindness, is in her Tongue :
27 She eats not Bread of *Lilencs*,
But sees that nothing's wrong.

16.

28 Her *Gill-bee*, they do all rise up,
And do her *Bessal* call :
Her *Husband* also, praiseth her,
She *Blessed* is by ALL.

17.

29 Tho' many *Daughters* virtuous are
And acted have right well :
Yet thou hast done most *prudent*, and
All others dost excel.

18. *Favour's*

CHAP. 31.

She clotheth God alone.

She adorns the Poor in their Need.

She is not afraid of cold : But worketh in Winter.

She is a Crown to her Husband.

By Faith, all her Days are happy and joyful : And rest well.

She serveth God : And hath His.

She brings up her Children in God's Fear : Her Husband may praise her.

Good Women are most excellent.

18.

20 *Favour's* deceitful, 'tis well known,
And *Beauty's* vanity :
But she that God the Lord doth fear,
Shall sure be *praised* high.

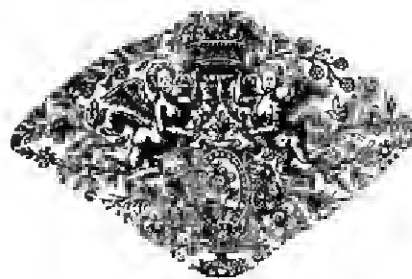
19.

31 Give her the Fruit, of her own Hands,
'Twill dure the longest *Dure* :
And let her own *Works* sound her *Praise*,
Yea, *Praise* her in the *Gate*.

To Father, Son, and holy Ghost,
The God whom we adore :
Be *Glory* ; as it was in *now*,
And shall be *evermore*.

In *Salv* *Deo* *Salus*.
Salvation is of God alone.

The End of the Proverbs of Solomon.



R 2

A Com-

CHAP. 31.

Favour's deceitful - Beauty is Vanity - Favour is of God alone - Praise.

Her own Work will praise her in the Gate.

A

Compendious INDEX

TO THE

PROVERBS of SOLOMON:

Pointing out the most remarkable *Passages* contained
in the whole Book.

CHAP. I.

IN the first *Verse* of this *Chapter*, *Solomon* sheweth the *Title* of this Book, and himself the *Author*. * He also shews that the *End*, *Use*, and *Design* of this Book, is to encrease Mens *Understandings*, and shews its *Usefulness*. * He sheweth that God's *Fear* is the beginning of *Wisdom*: * And that it must be learned from *Parents*. ** He also warneth *Youth* utterly to avoid all the *Enticements* of *Isidul Society*, or *ill Company*; shewing their *Delusions* and *Destruction*. ** Perceiving *Wisdom*, he Exhorts all to be instructed by her, and to observe her *Invitation*: * Lest she *despise* us in our great *Calamity*, * and *mock* us when *scarc* cometh. * He Likewise shews the *Fate* of those that fly from *Wisdom*, * and the perfect *Happiness* that attend those that hearken to her.

CHAP. II.

IN this *Chapter*, * *Wisdom* promisseth *Goodness* to her *Children*, upon their labonitive *Attention*, praying with diligent *Labour*: * In so doing, they shall obtain *Wisdom* from the free *Gift* of God, * which shall be pleasant to the *Soul*. * *Wisdom* shall deliver thee even from the *strange Women*, *
therein

therein described; * and that the *Upright* shall enjoy *Pleasure*, * and that the *Transgressor* shall utterly be rooted out.

CHAP. III.

SOLOMON in this *Chapter*, * exhorts us with many encouraging *Promises*, to love, and keep *Wisdom*; * to trust in the *Lord*, and not to our own *Understanding*: * To *Honour* him with our *Sabltance*: * And heedfully to submit to his *Chastisements*: * Extolling this *Wisdom* above all other earthly *Things* whatsoever; to complete our *eternal Happiness*. * By *Wisdom* God framed the whole *Earth*, * the *Sea*, and *All the World*. * He sheweth that we are by *Wisdom* kept *upright*, * and in *Safety*, free from *Stumbles*. * From *Fear*, * and from *Enmities*. * He exhorteth to do good to those that deserve it. * To be *Charitable*, * and to be *Peaceable*: * To avoid *Envy*, and *Recklessness*, * which is hateful to God; * who will scorn *Scorners*, and give *Grace* to the *Lowly*: * Inherit the *Wife* in *Glory*, and promote the *Fools* with *Shame*.

CHAP. IV.

IN this *Chapter*, *Solomon* * shews the *Instruction* of a *Father*, and desires all would attend to it. * He sheweth the *Instruction* he had of his *Parents* and what *Counsel* they gave him in his *Youth*: * And that we should acquire *Wisdom* above all *Things*, for its excellency in our *Advantages*. * To turn utterly from all *ill Company*; * to treasure up *Wisdom*: * And to be *hazard*, *diligent*, and *steady*.

CHAP. V.

IN this *Chapter*, * *Wisdom* still calling for *Attention*, exhorts Men to avoid the alluring *Enticements* and *Reins* that come by *strange Women*; * warning rather to be *chaste* in law-
ful

[116] *A Compendious INDEX.*

ful Marriage : " Shewing the *Adulterer* is under God's Eye, " and brings utter Ruin and Misery upon himself.

CHAP. VI.

SOLOMON in this Chapter, " warns against *Scurvishness*, " *Sluggishness*, " and treacherous *Plots* : " Shewing *Seven Things* hated by God. He also sheweth, " that by keeping the *Ways of Wisdom*, " we shall be preserv'd from *Adultery*, and *sinful, foolish, and remorseless Evils* : " Shewing the *Wound and Reproach of Adultery* ; " and the *Rage*, and damnable End of *Jealousy*.

CHAP. VII.

IN this Chapter, *Solomon*, " urgeth to be intimate with *Wisdom*, " who will preserve and keep us from the *strange Woman* ; whom he plainly describes by her Properties and Behaviour, " which he knew by his own Experience : " Shewing how She deceives *filly Persons* by her enticing Allurements, and Pretences : " till she plunge them into " *present* and " *perpetual* Destruction ; ruining both *Body* and *Soul*.

CHAP. VIII.

WISDOM, personating herself, in this Chapter, " calleth loudly to us for our *Attention*, " for the *truth* and plainness of her *Doctrine* ; " the *Preciousness*, " and the manifold *Usefulness* of it : " It being that *Divine Wisdom*, which was the eternal *Creator* of all things with God, " the *Lover* of *Men* : " And that their hearkening to her, doth surely make them for ever happy.

CHAP. IX.

SOLOMON, in this Chapter, sheweth " that *Wisdom* hath made very ample *Provision*, and giveth free *Invitations*, with all the real Encouragement imaginable : " And that

the

A Compendious INDEX. [117]

the *Enticements of Folly*, take and relish only with the *Simple*, " till it lead them utterly to *Hell* and *Damnation* for ever.

CHAP. X. XI, XII, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV.

Those Fifteen Chapters for the most part are of different *Sentences* in every *Verse*, and so independent on each other, and so brief already, that it is impossible to *Abreviate* them more concise than what they already stand : Which I thought better to suppress than to *publish*.— I shall only inform the *Reader*, that they consist of many most *prudent Instructions* of *Mens Hearts and Lives* : As also of many *Elegies*, or *Praises*, of true *Wisdom* and *Piety* : Together with many particular *Virtues*, and several Instances of their contrary *Vices*, &c.

CHAP. XXV.

IN this Chapter, *Solomon* " maketh *Observations* about *Kings* : " To avoid *Strife*, *Hastiness*, and *Quarrels*, with many *Causes* thereof : Together with many other pious *Observations* worthy of Note.

CHAP. XXVI.

SOLOMON in this Chapter " maketh many *Observations* on the *Actions* of *Fools* : " And of the *Stoish*, and of their *Excuses*. " He also sheweth the ways of such as act the *Mad-Man*, " and of *Tale-bearers* : " and of a *lying Tongue*.

CHAP. XXVII.

THIS Chapter contains, *Observations* about " *Self-love*, " and of *True-love* : " Exhorting all to be careful in avooiding *Offences* : " and of the *House-hold*, or *Family Care*, &c.

CHAP.

CHAP. XXVIII.

THIS Chapter contains many general Observations of Impiety, and of Religious Integrity, &c.

CHAP. XXIX.

IN this Chapter Solomon maketh many Observations about publick and private Government. He also maketh Observations on Anger, Pride, Thievery, Cowardice, and of Unrighteousness.

CHAP. XXX.

THIS Chapter contains Agur's Confession of his Faith, and the Two Points of his Prayer. It also sheweth that mean Men are not to be wronged: Also Four wicked Generations, and of Four Things that are never Satisfied. That Parents are not to be despised: Four Things hard to be known, Four Things exceeding Wise, and of Four Things very stately in going. And that Wrath is to be prevented.

CHAP. XXXI.

THIS Chapter contains Lemuel's Lesson of Chastity and Temperance. That the Afflicted are to be Comforted, and Defended. Together with the praise and properties of a good Wife.

The End of the First BOOK.

Deabers

Heaven on Earth;

OR, THE

Beauty of Holiness.

BOOK. II.

CONTAINING,

The SONG of SONGS, which is the
SONG of King SOLOMON.

Composed in English VERSE;

And Set to MUSICK.

TOGETHER,

With various HYMNS, ANTHEMS, and CA-
NONS on several Occasions. With EXPOSITORY NOTES
on the Whole.

Composed in Two, Three, and Four Musical PARTS accord-
ing to the most Authentick Rules, and set down in SCORE for Voice or
Instrument.

By WILLIAM TAYLOR, of Barns, in Surry. Author of
The Melody of the Heart, and The Harmony of SIGNS.

Hear this. ALL ye People: Give Ear. ALL ye Inhabitants of the World.—
My Mouth shall SING of Wisdom; and the Meditation of my Heart shall
MUNE of Understanding. Psal. lxxx. 6.

LONDON:

Printed by A. PEARSON, for S. BIRT, at the Bible and Ball, in Ave-
Mary Lane. Also Sold by the AUTHOR. M.DCC.XXXVIII.

Ingenious Practitioners,

THE *Figures* that are fixed over the *Notes* of the *Basses*, of all the *Tunes* in the several Parts of this **B O O K**, (when *Vocally* perform'd to Perfection,) do so augment to the *Harmony*, that there is no Deficiency in the Fullness thereof in such *Tunes* as are set in *Three Parts*, from those that are set in *Four Parts*: Which *Notes* may be perform'd as an *Inner-Part*, where an *Organ* is wanting; if some of the *Tenor* be sung as a *Treble*, in the *Octave* above, &c.

Observe, That on such *Notes* where nothing is figur'd, your Part may joyn with any one of the *Inner-Parts*, that does not make a *Consecution* of *Perfects* of one kind together from the *Bass*, &c.

This Part so figur'd, is most respective to the *Organ*, &c. which Part must be *vocally* perform'd with great Care and Judgment.

. Those *Figures* which are set over the first, and last *Notes* of the *Upper-Parts*, serve to direct the Performer both to the *Pitch*, and also to the *Endings* of all *Parts* of the *Concert*: Which *Figures* shews the *Concords* of all the *Parts* from the *Ground*, or *Bass*, &c. And that in *Tunes* of *Three* and *Four Parts*, the *Inner-parts* may be omitted, and sung but in *two Parts*; when *Voices* are deficient: In the Performance of which *Concert* a *Bassoon* never ought to be wanting.

Yours, W. Tans'ur.

THE
SONG of Songs:
OR,
The SONG of SOLOMON;
Commonly called The BOOK of CANTICLES,
In English Verse.
AND
Set to MUSIC.

By MR. WILLIAM TANS'UR.

CHAP. I.

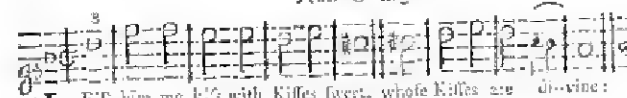
A Type of the Churches Love to Christ:
Signifying every faithful Soul.

St. Luke's Tune: Compos'd in Three Parts. W. T.

Cantus.



Tenor & Bass.

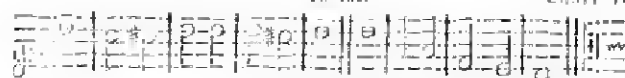


LET him me kiss with Kisses sweet, whose Kisses are divine:



Cantus.

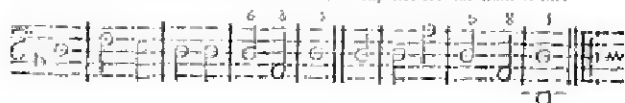
CHAP. I.



Tenor & Bass



His Love and Favour is to me, Yea, better far than Wine.



- 3 Ev'n as an Ointment poured forth,
So is thy Saviour pure:
Therefore the *Kingins* thee do love,
Thou loved art most sure.

Child's precious
Breasts are as
Sweet Ointments.

- 4 Draw me, I'll run; the *King* hath brought
Me to his *Place* divine:
We will rejoice in thee, and keep
Thy Love far more than Wine.

I have to seek
Christ, and keep
his Love.

- 5 I'm *Black*, but comely, O *Daughters*
Of *Salem*, and as one
Of *Kedar's* Tents, and the Curtains
Of with *King Solomon*.

The Church,
dwelling in
Jerusalem.

- 6 Look not on me, because I'm *Black*,
The *Sea* doth me respect:
My *Spice* made me Vineyards keep,
Mine own I did neglect.

Ono.

- 7 * Tell me, O thou, whom I do love,
Where thy *Black* doth abide:
Why should I be as One that turns
By thy Companion's Side?

The Church
prays to be af-
fected with
Hock.

F. If

CHAP. I.

Child directeth
her to the Shep-
herd's Tent.

7. If thou know'st not, O thou most fair,
Among all *Women* kind:
Go by the *Foot-steps* of the *Flock*,
By th' *Tents*, thou feed shalt find.

8.

8. I have compared thee, my Love,
To *Pharaoh's* Horses fine:
Thy *Cheeks* are comely, and thy Neck
With *Curtains* of *Gold* do shine.

Child directeth
his Love and
Strength to the
Church.

9. We will thee costly *Borders* make,
Of precious, shining *Gold*:
With *silver* Studs, we'll thee adorn,
Most comely so behold.

And gives her
Crown, Promises.

10. * Whilst the *King* at his Table sits,
(Whole I honour doth excell):
My *Spikenard*, instantly doth move,
And sendeth forth its Smell.

The Church and
Child congratu-
late one another.

11. As *Myrror*, my Well-beloved is,
To Me he gives Delight:
And he shall lie between my *Breasts*,
I'll hug him all the Night.

Myrror maketh
his Holiness.

12. My Well-beloved, is to me
Ev'n as a *Cluster* (high):
Of *Cypress*, or *Campfire*, within
The Vineyard *Engedi*.

The Grapes of
Engedi, maketh
blessing Health.

13. Behold, thou art most fair, my Love,
In thee *Dove's* Eyes are seen:
Thou pleasant art, O my Belov'd;
Also our Bed is green.

Child's Love to
the Church.

14. The Blessed Beams, ev'n of our House,
Are made of *Cedar* bright:
The *Rafters*, they are made of *Fir*:
Oh place of Heavenly Light!

The Beauty of the
Church.

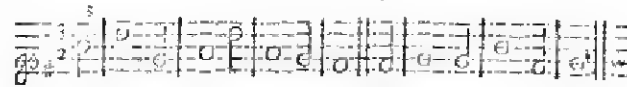
CHAP.

C H A P. II.

1. The mutual Love of Christ and his Church, which
is as beautiful as the Lilly among Thorns.

St. James's Tune: Composed in Three Parts. W. T.

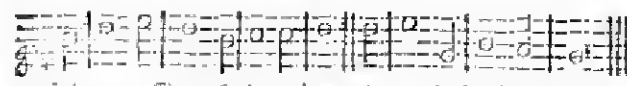
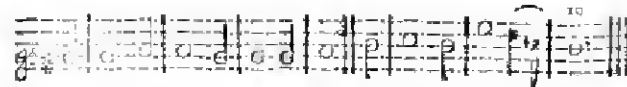
Cantus.



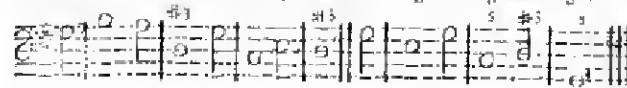
Tenor & Bass.



1. As the Root of Shavee, And like as the Lil—li white



2. In 'n among Thorns, So is my Love, A-mong the Daughters bright.



3. Like as the Apple-Tree, among
The Trees 'n of the Field:
So is my Love among the Sons;
A Tree most sweet and good.

Or, of Apples in
the Wood.

3. Under

C H A P. 2.

1. Under the Shadow, down I sit,
With Jay, which was most meet:
His Feat was comely to behold,
And to my Taste most sweet.

Meaning the
Feat of the Dove
and the

2. He brought me to the Bazaar, and
Did his Affection move:
3. Stay me with Haggens, comfort me,
For I am sick of Love.

Meaning the
Bazaar of the
Church of the

4. His Left-Hand, doth my Head support,
Yea, under it hath Place:
5. His Right-Hand doth me safely aid,
Also doth me embrace.

Christ's Love and
Affection
Christ's

6. O Daughters of Jerusalem,
I charge ye, by the Lord:
That ye not stir, nor wake my Love,
'Till he to wake's inclin'd.

The Jews, who
Murmured at the
Church, and
her name.

7. The Voice of my beloved One,
Behold he cometh nigh!
8. Leaping, and Skipping, on the Hills,
And Tops of Places high.

The Hope of
Christ,

9. My Well-belov'd, is like a Roe,
Or like as a Young Hart:
Behold, he stands behind our Wall,
His Eyes to th' Windows dart.

The coming of
Christ, under the
Name of a Roe,
or Hart, looking
thru' the Grates
of a Window.

10. My Well-belov'd, unto me spake,
And thus to me did say:
Rise up my Love, my fair One, rise,
Rise up, and come away.

Christ's call to
the Church.

11. For lo, the Winter it is past,
The Rain is over gone:
12. The Flowers appear, the Turtle's heard,
The Singing Birds are come,

He comforts her,
the Winter is
past, and the
Turtle is heard,
and the
Singing Birds
are come.

11.

- 13 The *Fig-tree*, and the *Vine* puts forth,
The *Grape* is fine and gay :
Arise my *Love*, my fair *One*, rise,
Arise, and come away.

12.

- 14 O thou my *Dove*, that art in *Clefts*
Of *Rocks*, let me thee see :
Thy Voice is sweet, let me it hear,
Thou comely art to me.

13.

- 17 Take us the *Foxes*, that do spoil
The *Vines*, which are our Joy :
Yea, take the *Little Foxes*, that
Our tender *Grapes* destroy.

14.

- 16 * My Well-beloved, he is mine,
And I am his Delight :
I do him love, and he doth feed
Among the *Lillies*, white.

15.

- 27 'Till the Day break, and Shadows flee,
Turn my Beloved, nigh :
And be thou like a *Roe*, or *Hart*,
On *Bether's* Mountains high.

CHAP. 2.

Christ's Church.

The Church
hides her self in
the Rocks from
Christ, because
of her Sin.

First, the
Church's Com-
mune being mal-
ligned to destroy.

The Protection of
the Church.

Her Faith, &
Hope.

C H A P.

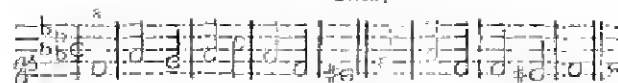
C H A P. III.

The Churches fight, and Victory in Temptation.

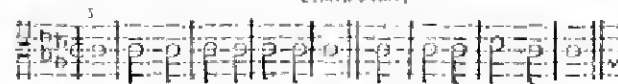
i. e. The Church freeeth Christ.

St. Paul's Tune : Composed in four Parts. W. T.

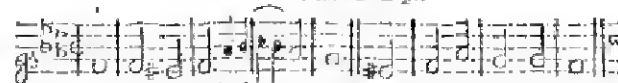
Tutti.



Centre Tenor.



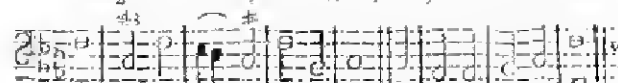
Tenor & Bass.



B Y Night, upon my Bed, I sought Him whom I lov'd most fond:



I sought him whom my soul hath lov'd, But yet have not him found.



T

2. F. R.

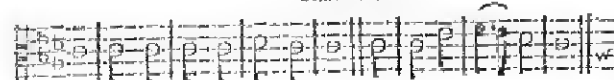
Continued.

CHAP. 3.

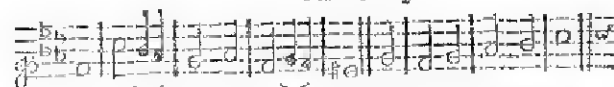
Treble.



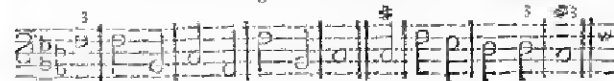
Cantus-Tenor.



Tenor & Bass.



2 I'll now a—rise, and go a—bout The Ci—ty, and the Street :



I will him seek, whom I do love, I've sought, but can't him meet.



3 The

CHAP. 3.

3. The *Watch-men* that do wander in
The *City* saw me there :
To whom I said, have ye *saw him*,
Whom my *Soul loveth dear* ?

She searcheth after
Christ.

4. I passed farther, and him found,
And would not let him go :
I held him fast, 'till I him brought,
My *Mother's House* into.

The Church bring
her self with
Christ.

5. O *Daughters of Jerusalem*,
I charge you by the *Lord* :
That ye not stir, nor wake my *Love*,
'Till he to *Wake's inclin'd*.

Daughters Men-
bers of the
Church, disturb
him not.

6. Who cometh from the *Wilderness*,
Ev'n like as *Smack*, from thence ?
Perfum'd with all the *Powders* of
Sweet *Myrrh*, and *Frankincense*.

Christ deliver
her out of the
Wilderness of
Affliction, like
Smack, perfum'd
with Myrrh, &c.

7. Behold his *Bed*, ev'n *Solomon's*,
About the same doth dwell
Ev'n fourscore able, valiant Men,
Yea, Men of *Israel*.

Christ shows her
his Place of Rest :
and how it is
guard'd.

8. They all hold *Swords*, and are well skill'd
In *War* : and Men of *Might* :
Each hath his *Sword*, for to defend,
And guard safe all the *Night*.

The Church's
Guard.

9. A *Chariot Solomon* hath made,
Of Wood of *Lebanon* :
Its *Pillars* are of *Silver* bright,
And *Gold* they stand upon.

The Beauty of
the Church.

10. The *Cov'ring*, is of *Purple* pare
With *Ornaments* above :
For *Daughters of Jerusalem*,
The *Midd* is pav'd with *Love*.

Love, the
Church's Beauty.

T 2

11 Go

11.
 " Go forth, ye Daughters of Sion,
 View *Solomon's* Crown, most bright:
 Ev'n that wherewith his *Mother* crown'd
 Him in th' *espousal* Night.
To Father, Son, &c.

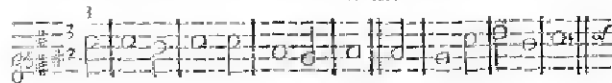
The Glory of
 the Church.

CHAP. IV.

Christ sheweth the Graces of the Church by
 Comparison.

St. Phillip's Tune: Composed in Three Parts. W. T.

Canter.



Tenor & Bass.



Behold thou'rt fair, my Love, thou hast *Dove's* Eyes within thy Lids:



Thy Hair is like as *ma-ny* Goats, Ev'n such as *Gilead's* Flocks:



2 Thy

2.
 Thy *Teeth*, are like a *Flock*, new thorn,
 That do from washing come:
 Whereof, they ev'ry one bear Twins,
 And Barren there are none.

The Church.

3.
 Thy *Lips* are like a scarlet *Thread*,
 Thy *Speech* it doth invite:
 Likewise thy sacred *Temples*, they
 Are as *Pomegranates* like.

The Church.

4.
 Thy *Neck* is like to *David's* Tower,
 Built for an *Armory* bright:
 Whereon doth hang a thousand Shields,
 And *Arms* of Men of Might.

The Church.

5.
 Thy *Breasts*, are like as two Young *Roes*,
 That are a Twin-like Pair:
 Ev'n like such *Roes* as always feed
 Among the *Lillies* fair.

The Church.

6.
 'Till the Day break, and Shadows they,
 Do flee away from hence:
 I'll get to the Mountain of *Myrrh*,
 And Hill of *Frankincense*.

The Church's
 Faith and Hope.

7.
 O thou my Love, O thou art fair,
 And comely unto me!
 Thou art most pure, O thou my Love!
 There is no Spot in thee.

The Church
 seems Christ un-
 spotted.

8.
 * Come, come with me, from *Lebanon*,
 My *Spouse*, come, and look from
 The Tops of *Amara*, *Shenir*,
 Mountains, and from *Hermon*.

Christ shows his
 Love to the
 Church.

9.
 O thou hast ravished my Heart,
 My *Spouse*, thou dost surprize!
 One of thy Chains have ravish'd me,
 My *Sister*, with thy Eyes.

The Church at-
 taches Christ.

10. How fair's thy *Love*, O thou my *Sponse* !
My *Sister* most divine !
O how much better is thy *Love* !
And *Ointment* more than *Wine*.

11. Thy *Lip*, my *Sponse*, as *Honey* drop,
Milk is under thy *Tongue* :
Thy *Garments* they do faull, ev'n as
The *Sweets* of *Lebanon*.

12. Like to a *Garden* closed up,
So is my *Sister* dear :
My *Sponse* is as a *Spring* shut close,
Or sealed *Fountain* dear.

13. Thy *Plants*, they are an Orchard of
Pomegranates, to behold :
With *Spikenard*, *Campfire* and all *Fruits*,
That are more worth than *Gold*.

14. *Spikenard*, and *Saffron*, *Colamns*,
And all that sweet doth smell :
With *Cinnamon*, and *Frankincense*,
And All that *Tongue* can tell.

15. A *Fountain* of rich *Gardens* great,
Waters, that never die :
And *Stream* that come from *Lebanon*,
And *Places* joyning nigh.

16. * Awake *North-wind*, also the *South*,
Upon my *Garden* blow :
(Let my *Beloved* come and call,
That *Spirits* out may flow.

CHAP. 4.

The Sweetest
of the Church.Meaning the Bo-
dy of the Church.Meaning the
Soul of the
Faithful.The Body of the
Church compri-
sed.

Te all Sweet,

The Church
call'd Ch-16 a
Fountain of Li-
ving Waters.The Church
praying to be dis-
tast for Christ's
Visitation.

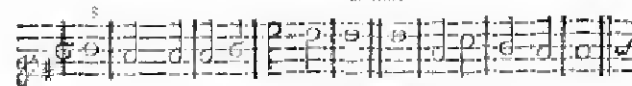
CHAP.

CHAP. V.

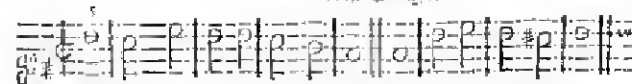
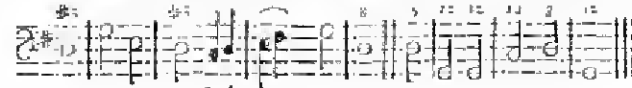
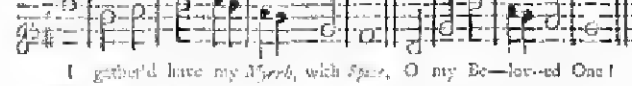
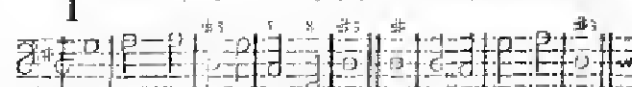
1. Christ awaketh the Church with his calling the
Faithful.

St. Saviour's Tune : Composed in Three Parts. W. T.

Cantus.



Tenor & Bass.

I'M come, my *Sister*, and my *Sponse*, I'm to my *Garden* come :

I've drank my *Wine*, with *Milk*, O eat
My *Friends*, of *Wine* partake :
Yea, drink abundantly, ev'n for
My Well-beloved's sake.

Calling them to a
Banquet of his
Bounty.

3.
1 * I slept, but yet my Heart slept not,
Thus calling, said my Love :
Open my Love, my *unleſt*d,
My *ſiſter*, and my *Dove*.

4.
For ev'n my *Head* is fill'd with *Dew*,
As *Drops* of *Silver* bright :
Likewiſe my *Locks*, are fill'd with
The Chriſtial *Drops* of Night.

5.
1 I have my *Coat* put off, how ſhall
I put it on again ?
I waſhed have my *Feet* to clean,
That clean they will remain.

6.
4 Then thro' the *Door-hole* ev'n there wat,
The *Hand* of my *True-love* :
My Heart did melt, it alſo cauſ'd
My *Bowels* for to move.

7.
5 I roſe to open to my *Love*,
And my *Hands* drop'd great *Stare*,
Of *Myrrh*, and *Frankincenſe*, upon
The *Handle* of the *Door*.

8.
6 I open'd to my *Well-belov'd*,
My *Soul* ſunk when *he* ſpoke :
I ſought *him*, found not ; call'd, but *he*
Did me no answer make.

9.
7 The *Watch-men*, that i'th' *City* was,
Me found, and did me ſtrike :
The *Keeper* took away my *Fell*,
Which I did much diſlike.

10.
1 O *Daughters* of *Jeruſalem*,
I charge you all above :
If ye ſhould find my *Love*, him tell,
That I am ſick of *Love*.

CHAP. 5.

Sleep, and Calling,
to open from
Love.

Chriſt ſpeaketh,
and ſaith ſhall his
Locks be ſweet
with the Dew of
the Night.

Chriſt is free
from Sin.

The Church
cometh her Zeal
for Chriſt.

The Church
opens with Zeal
to Chriſt.

Chriſt is heard,
but not known.

When Chriſt is
ſeek'd, we fall
into the Hands
of evil Teachers.

The Church is
ſick for Chriſt.

CHAP. 5.

11.
9 * O what is thy *Beloved* more
Than any *die* above ?
That thou doſt give ſo ſtrict a *Charge*,
That we ſhould tell thy *Love* !

12.
10 My *Well-beloved* is the beſt,
Of *Thouſands* to behold :

11 He's *white* and *red*, with *black* *Locks*,
His *Head*'s as ſweet *Cold*.

13.
12 * His *Eyes*, are clean, and ſilly *Ro*,
As the *Eyes* of a *Dove* :

13 His *Cheeks*, and *Lips*, are *Spice*, and *Flow'rs*,
Such Sweetneſs has my *Love*.

14.
14 His *Hands*, as *Rings* in *Beryl* ſet,
His *Belly*'s *ſe'ry* bright :
His *Locks*, is ev'n as *Lebanon*,

15 His *Legs*, as *Marble* white,

15.
16 He altogether lovely is,
His *Mouth* doth Sweetneſs vend :
O *Daughters* of *Jeruſalem*,
This is my *Love* and *Friend*.

A Deſcription
of Chriſt, by his
Grace.

Chriſt is eſteem'd
above all by the
Church.

The Church's
Deſcription of
Chriſt.

Chriſt's Beauti-
ful.

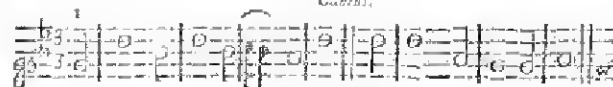
Chriſt, the ſeek'd
Friend.

CHAP. VI.

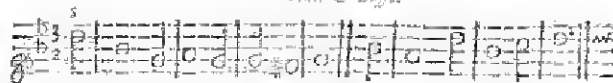
The Church sheweth her Faith in Christ.

St. Austin's Tune: Composed in Three Parts. W. T.

Cantus.



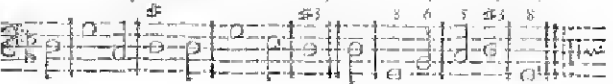
Tenor & Bass.



Where is my be-lov-ed gone? Or where shall I him find?



That we may seek him ev'n with thee, Most fair of women Kind!



2. My Love is to the Garden gone,
To th' Beds of Spices sweet:
Within the Gardens for to feed,
Among the Lillies neat.

Christ is absent,
yet loved.

3. My Well-beloved, he is mine,
And I am his Delight:
I do him love and he doth feed
Amongst the Lillies white.

The Church's
Confidence in
Christ.

4. As Tirzah, thou art beautiful,
And ev'n as Salem bright:
And as an Army terrible,
My Love hath such a Light.

Christ shows the
Graces of the
Church.

5. O turn thine Eyes away from me,
They me o'ercome; thy Locks
Of Hair they are yea, like as Goats:
Ev'n such as Gilead's Flocks.

The Church re-
solveth Christ.

6. Thy Teeth, are like a Flock of Sheep,
That do from washing come:
Whereof, they ev'ry One are Twins,
And Barren there are none.

The Church's
Beauty.

7. Thy Locks, are as a Pomegranate,
Most lovely to behold:
8. There's three-score Queens, and four-score hand,
And Virgins, can't be told.

The Church's

9. My undefiled is but One.
Ev'n she her Member rais'd:
The Daughters saw her, and her blest,
Harlots, and Queens her prais'd.

All do love the
Church.

10. O who is he that looketh forth,
Like as the Sun so soon?
And as an Army terrible,
And fair ev'n as the Moon,

Christ sheweth
his Love to the
Church: with
its Beauty.

11. I went to the Garden of Nuts,
Ev'n where the Fruit is flood:
To see if the Vine flourish'd, and
To see Pomegranates bud.

Christ cometh to
view the
Church's Zest.

12. Before that I was well aware,
Or knew not, then my Soul
Made me like to the Chariots of
Luminities; (most whole.)

The Church's
revel'd with
Christ.

12.

13 Return, return, O *Shulamite*,
That we may look on thee:
What will ye see i'th *Shulamite*?
As *Armites* Company.

Chap. 6.

The Church
callect her Flock.

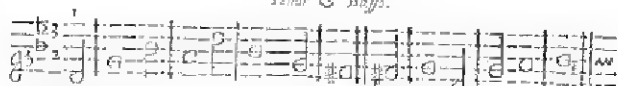
C H A P. VII.

1 The *Graces of the Church* described.St. *Asaph's* Tune: Composed in *Three Parts*. W. T.

Cantus.



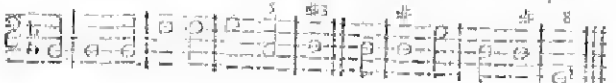
Tenor & Bass.



How comely are thy Feet, with *Shoes*, O *Princess* Daughter, fair!



Thy *Thighs* are ev'n as *Jewels* bright, No *Work* can them compare.



2 Thy

2.

CHAP. 7.

Thy *Navel's* like a *Goblet*, round,
As set in *Marble* bright:
Thy *Belly's* as an *Heap* of *Wheat*,
That's set with *Lillies* white.

The Church is
comely.

3.

Thy lovely *Breasts*, that are *Milk* white,
Ate like as two *Young* *Roes*;
Yea, *Roes* that are a *Twin-like* Pair,
That on the *Mountains* goes.

The Church.

4.

Thy *Neck*, is as an *Iv'ry* *Tower*,
Thine *Eyes*— *Pools* in *Heshbon*:
Thy comely *Nose*, is also like
The *Tower* of *Lebanon*.

The Church.

5.

Thy *Lovely* *Head*, is *Carmel* like,
Thy *Hair*, is *Purple* bright:
The *King* is held in *Galleries*;
My *Love*, is for *Delight*.

The Church.

6.

Like as a *Palm-Tree*, beautiful,
So is thy *Stature* fair;
And thy sweet *Breasts*, are ev'n as *Grapes*,
That in great *Clusters* are.

A Similitude of
the Church's
Faith, and good
Works.

7.

I *Laid*, I'll to the *Palm-Tree* go,
And take hold on the *Tree*:
Thy *Nose*, shall as sweet *Apples* smell,
Thy *Breasts*, as *Grapes* shall be.

The Church
takes hold on
Christ.

8.

Thy *Mouth*, is ev'n as the best *Wine*,
My *Love* doth downwards take
Most sweetly; and doth cause the *Lips*
Of those that sleep to speak.

Christ's Power.

9.

I am my *Well-beloved's*, and
To me is his *Delight*:
Come let us go into the *Field*,
In *Walls* lodge all *Night*.

The Church
showeth her
Faith in Christ.

10 We'll

10
We'll early at the *Vineyard* be,
To see the *Grape* and *Pine* :
And if the *Pomegranates* do bud,
My *Loves* shall there be thine.

11
The *Mandragoes* give a *Smell*, and at
Our *Gates* doth *Fruits* appear :
Yea, pleasant *Fruits*, laid up for thee,
O my Beloved dear !

Chap. 7.

The Church
sheweth her De-
sire for Christ.The Church pre-
pares for Christ's
coming.

C H A P. VIII.

The Church's Love to Christ.

St. Edmund's Tune : Composed in Four Parts. W. T.

Treble.



Alto.



Tenor & Bass.



1 O That thou as my *Brother* wast ! That suck'd my *Mother's* Breast :



Treble.



Alto.



Tenor & Bass.



If I thee find, I'd thee se-ize, And hug my heav'nly Guest.



2. I'd bring thee to my *Mother's* House,
Who'd give *Instruction* meet :
And thou should'st drink a spiced *Wine*,
Of my *Pomegranate* sweet.

Christ alone is
able to teach.

3. His Left-hand doth my *Head* support,
Yea, under it hath *Place* :
His Right-hand doth me safely aid,
Also doth me embrace.

Christ will sup-
port and love.

4. O *Daughters* of *Jerusalem*,
I charge you well to mind :
That ye not stir, nor wake my *Love*,
'Till he to *Wake's* enclin'd.

The Church's
Members must
be mindful, and
not be asleep.

5. O who is this that cometh up,
Ev'n from the *Wilderness* :
Leaning upon her *Well-belov'd* ;
In a most comely *Dress* !

Christ delivers
out of the Wil-
derness of SIN.

6 I rais'd

6.

I rais'd thee to the Apple-tree,
And also set thee there :
Just where thy Mother brought thee forth,
Ev'n where she did thee bear.

7.

* As a *Seal*, set me on thine Heart,
For *Love* is as *Death* strong
And *Jealousy* is as the *Grave*,
Which *Flames* do many wrong.

8.

7 Great *Waters* cannot quench *true Love*,
Nor *Floods* cannot it end :
If Man would give his *Alt.* for *Love*,
It all would be condemn'd.

9.

* We have a little *Sister*, yet
Who hath no *Breasts* at all :
What shall we do for her that *Dry*,
When she shall have a call.

10.

9 If she's a *Wall*, we'll build on her
A *Palace*, most divine :
If she's a *Door*, we'll her enclose,
With *Cedar Beams* most fine.

11.

10 I am a *Wall*, also my *Breasts*
Are ev'n as *Towers* most bound :
Then was in me the *Eyes*, as one
That had great *Favour* bound.

12.

11 At *Bael-Hamon*, *Sal'mon* had
A *Vineyard* of *Delight* :
Which he let out, and *Fruit* to bring
A *Thousand Pieces* bright.

13.

12 My *Vineyard's* mine : — Thou *Sal'mon* must
A *Thousand Pieces* take :
And those that keep the *Fruit* thereof,
They must two hundred make.

CHAP. 8.

Child rough and
brought Salvation
on.

The Church de-
scribes her Seal :
Christ's Love is
as Strong as Death :
And jealousy is
condemning to all.

True Love can
neither be bought
nor sold.

The Church of
the Gentiles.

The Dwelling of
Christ, the
Church.

The Wall and
Door, means Fi-
delity and Con-
fession.

Salomon's Vite-
yard.

How much he
gave to his
servants.

14 Thou

CHAP. 8.

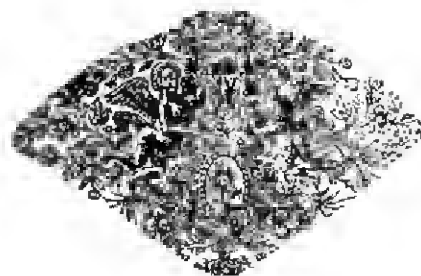
The Church
describes her
Child.

11 Thou that dost in the *Gardens* dwell,
And therein dost appear :
Companions hearken to thy Voice :
Cause me the time to hear,

15.

* Make Haste, O my Belov'd, and be
Thou like a *Roe* : yea, *Ry*,
And be thou ev'n as a *Young Hart*,
On *spicy Mountains* high.

The Church
presents her
Child's coming.



X

A Com.

A
Compendious INDEX,
TO THE
The SONG of SOLOMON;

Commonly called The BOOK of CANTICLES.
Pointing out the most material *Matters* contained in the
Whole.

CHAP. I.

THIS Book is written under the Similitude of a *Bride*,
and *Bridegroom*; meaning *Christ* and his *Church*:
Wherein, *Solomon* shews the *Title* of the *Book*, and him-
self the *Author* of it. Then Personating the *Church* and
Christ, * The *Church* sheweth her *Love* to *Christ*, and greatly
imploereth his *Love* to her. * Then excusing her *Imperfections*
and *Deformity*, * She prayeth to be acquainted with him in
his holy and divine *Ordinances*. * *Christ* then directing her,
commends her *Beauty*: * So they both mutually *Congratulate*
each other.

CHAP. II.

IN this *Chapter*, * the *Church* and *Christ* interchange mu-
tual *Praises* and *Prayers*. * the *Church* both seeth and
heareth *Christ* inviteth her unto him, * as she prayed and
rejoyced in him, &c.

CHAP.

CHAP. III.

HEREIN, * the *Church* diligently enquireth after *Christ*,
after being absent from her: * and with joy receiveth
him: * and in his *Pleasantness*, *Preciousness*, and *Power*, she
admires him.

CHAP. IV.

IN this *Chapter*, * *Jesus Christ* particularly extolleth his *Spouse*,
the *Church*, * and invites her to him with the highest
Expressions of *Estimation*, *Delectation*, and *Congratulation* im-
magineable.

CHAP. V.

IN this *Chapter*, * the *Church* and *Christ* both feast together.
* At some other time by excuses and delays the *Church*
for a while refuses to receive him: * is at last inwardly trou-
bled; and then seeking him again with *Diligence* and *Suffering*,
and not finding him, * she falls sick of *Love*. * She
being much wonder'd at by *loose Professors*, * she sheweth
forth particularly many of his supereminent *Excellencies*.

CHAP. VI.

HEREIN, the *Church*, * asketh after *Christ*, and pro-
fesseth her *Faith* in him. * Whereupon *Christ* again
greatly extolleth her *Excellencies*; * and Exulteth in his
sweet *Communion* with her.

CHAP. VII.

IN this *Chapter*, * *Christ* still continues in chanting the *Praises*
of the *Church*: * and they both mutually *Congratulate*
each other, &c.

X 2

CHAP.

CHAP. VIII.

THIS Chapter sheweth, "How the Church declares her great desire to *Christ* ; " and the unconquerable Ardent, and insatiable Power of *Love*. " Then *Christ* freely declaring his real Respects to her, as his *Building*, " and *Fortress*, " the Church supplicating his speedy, sweet, and solacing *Holy Communion*, &c.

It is observed, that Psalm the 45th is entitled, A Song of Loves; being an Epitome and Comment to his Song of Songs, both being on the very same Subject, and Style ; and by the very same Author, King Solomon : only it is said, that Psalm the 45th was written in his first peaceful, prosperous, and pious Time, when he had just finished the Temple, dedicated it, and established the Worship thereof, as Instructed : And, that this Song of Songs was partly wrote in the Height of that Prosperity, in his latter Years ; when he, and the People had fallen from that Purity ; and had experienced Temptations, Desertions, and Rebellions, &c.

The End of Solomon's Songs.

VARIOUS

VARIOUS

HYMNS, ANTHEMS and CANONS, &c.

On several Occasions : For Voice or Organ.

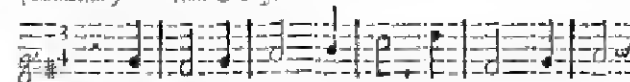
By Mr. WILLIAM TANS'UR.

I. The Author's Delight.

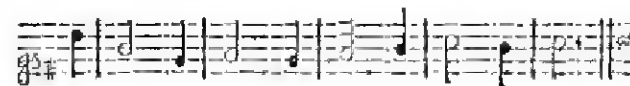
AN ACROSTIC. Composed in Three Parts. W. T.



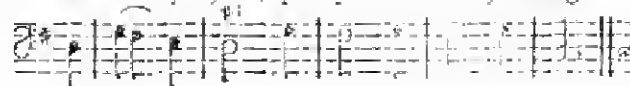
(Intonation) Tenor & Bass.



WITH fervent Zeal, serve thou thy God and King,



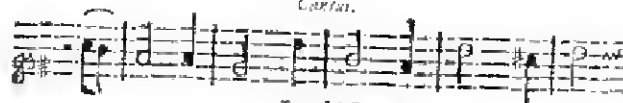
In lo—ty Hymns, per—pe—tual Prai—ses sing :



Lat

Continued.

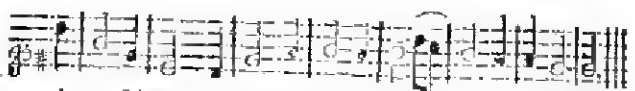
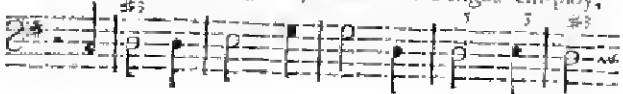
Cantus.



Tenor & Bass.



Let sa—cred Songs thy Heart and Tongue em-ploy,



In tuneful Notes, in tuneful Notes extol thy God on high,



2.
Awake thy Flaggits, and Thy grateful Lay,
Mount thou, aloft, and Celebrate his Praise:
To thy Redeemer grateful Praise pay,
Ascribe all Honour to his Name alway.

3.
Not unto any other, Praise sing,
Since God, and Christ did thy Salvation bring:
Upro the Lord, for all thy Labours rend,
Rejoice in God, and serve him, without End.

D O X.

D O X O L O G Y.

All Praise be to the glorious Trinity,
The Three in one and one in Unity:
The Father, Son, and Spirit Pll adore,
In HALLELUJAHs, Now, and Evermore.
AMEN.

II. *An HYMN. Taken out of the First Psalm.*

To the foregoing TUNE.

THE Man is blest that never goes astray,
By false Advice, nor stands in Sinners Way:
Nor sits infected by such scornful Pride,
Which God condemns, and Pity derides,

2.
And wholly fixeth his sincere Delight,
On heav'nly Laws he studies Day and Night:
He shall be like a Tree, that spreads its Root,
By living Streams, producing timely Fruit.

3.
Whose Leaf shall never fall, the Lord will bless
All his Endeavours, with desir'd Success:
Ungodly Men shall not such Favour find,
But fly like Chaff, before the roaring Wind.

4.
Their Galls shall not the horrid Day endure,
Nor yet approach th' Assemblies of the Pure:
For God approves those Ways the Righteous tread,
But sinful Paths to sure Destruction lead.

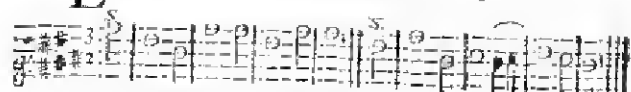
5.
All Praise be to the glorious Trinity,
The Three in one, and one in Unity:
The Father, Son, and Spirit we'll adore
In HALLELUJAHs, Now, and Evermore.

II. A C A-

III. A CANON, of Four in One.



L Every Mortal Praise the Lord's with kindful Songs with one accord:



Let all rejoice with heav'nly Murmurs And imitate the saints on Earth.

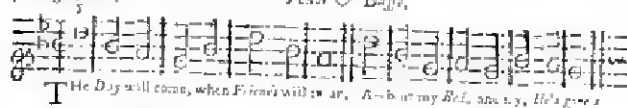
Praise God, from whom all Blessings flow,
Praise Him, all Creatures here below:
Praise Him above, ye sacred Hosts,
Praise Father, Son, and holy Ghost.

IV. An HYMN, On Death.

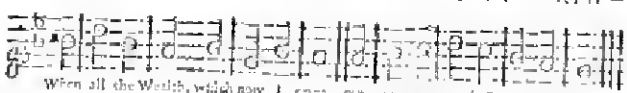
Composed in Two Parts. W. T.

(Larghetto.)

Tenor & Bass.



The Day will come, when Friends will be at, A-bout my Bed, and say, He's gone.



When all the Wealth, which now I care, can purchase me a Grave.



2. Then

Then shall my Body turn to Dust,
Untill the rising of the Just:
But where my mortal Soul shall go,
This is the Thing I ought to know.

To thee, O CHRIST, I do commit,
My Soul, thou hast redeemed it:
In all my Grief, my Comfort be,
Tho' Sin brought Death, Ye dy'd for me.

Thy Blood, that on the Cross was spilt,
Is an Atonement for my Guilt:
And as thy GRACE doth blot the Score,
Me take, where I shall Sin no more.

AMEN.

V. The Last Scene: Or, A Thought of DEATH.

Composed in Two Musical Parts. W. T.

Tenor & Bass.



A --Ma-zing Change! No won-der that we dread



To think of DEATH, or view the DEAD;



V

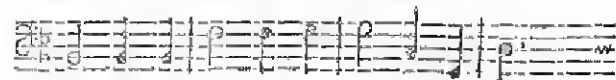
When

[162] *Divine Hymns, Anthems, and Canons :*

Tenor & Bass.



When I must leave this Te—ne—ment of Clay,



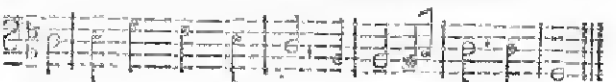
And to an un-known Some-where, wing a—way:



When Time shall be E—ter—ni—ty, and thou



Shalt go thou know'st not where, and live, thou know'st not how.



VI. *The*

On various Occasions. Book II. [163]

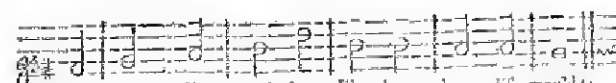
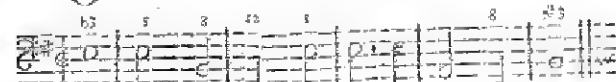
VI. *The Sufferings and Victory of CHRIST.*
Psal. xxii.

Composed in *Two Musical Parts.* W. T.

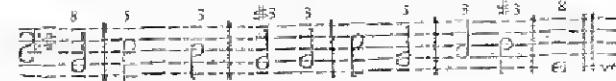
Tenor & Bass.



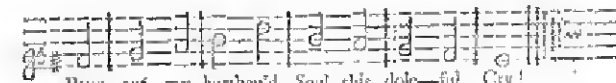
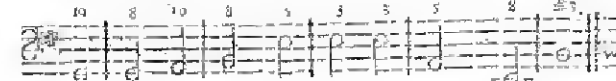
O God! my God! O why withdrawn thine Aid,



From me! When suf-fering I'll have long dis-may'd:



Why is thy suf-fering Arm at rest? whilst I



Pour out my burden'd Soul, this dole-ful Cry!



Y 2

2 C'er-

2.
O'erwhelm'd in *Fears*, I all the Day complain,
All Night I groan, but groan alas in vain !
No Groans by Night, nor briny Tears by Day,
Awake thy *Pity*, or my *Fears* allay.
3.
Yet shall not Grief, nor gloomy *Fears* retard
My drooping Soul, from Hopes of thy Regard :
3 Thou holy art, and antient Times confess,
So'll hast thou sav'd thy *Ch'ld* in *Distress*.
4.
The *Yielded* *Quilts*, still fled to thee for Aid,
The *reluct* *Troops*, to thee their *Praises* paid :
4 Our mourning *Sires* did on their God depend,
Not vain their *Trust*, their God did Succour send.
5.
To him they cry'd, and their Distress was o'er,
In him they Hop'd, and *Fears* perplex'd no more :
6 But for a *W'rm*, dejected and despo'd,
By Man dishon'rd, tho' in his Form digni'd.
6.
By rude *Spectators* view'd to abject Scorn,
As one too mean their *Species* to adorn :
Regardless of my Woes, while passing by,
They shake their *Heads*, and thus they scoffing cry :
7.
Lo ! this vain Man, who on his God relies,
Bath'd in a bloody Sweat, he faints and dies :
In God he hopes, let God defend and save,
And wags his *Tail* rich from th' expelling Grave.
8.
But from the Womb thou took'st me, LORD, thy Arm
Ev'n in the Womb was my Defence from Harm :
10 In Infant-state my Guardian thou from Wrong,
Whilst help'd, hoping on the Breast I hang.
9.
Thou art my *Gracious* God, - my *Hope's* from hence,
From *First* to *Last*, thy Arm is my Defence :
Now raging Floods of Trouble round me roll,
21 Lord ! be not absent from my sinking Soul !—

to Thy

10.
Thy Help I crave ! — No *Scraps* round thy *Throne*
Can Help supply, but *thou* my God alone :
11. Ah haste ! — the *Floods of Hell* b' set me round,
Strong *Bulls of Bashan* would my Soul confound,
11.
As *Lions* fell, they seriously assy,
With gaping Mouths, to make my Life a Prey :
14 Alas ! I'm gone ! — my Soul away is rent !
Like Water spilt, my ebbing Life is spent.
12.
My Bones disjoin ! — my Strength burns up ! my Heart
15 Dissolves by Woes ! — my Spirits quite depart ! —
Thy weighty Wrath, thy Dread-eternal Frown
Ev'n to the Dull of *Death* hath prest me down !
13.
Oh ! save me ! — save ! — see *Dogs* about me close !
I'm thick surrounded by a Host of Foes !
17 They've pierc'd my *Hands* ! — my *Feet* ! now shout to see —
They've nail'd the Great *Sin-Off'ring* to the Tree.
14.
They've Rack'd, and lifted up a *Skeleton*,
And now exulting, stare at what they've done !
18 Amongst themselves my *Garnments* they divide,
And cast the *Lot*, my *Future* to decide.
15.
LORD ! part not from me ! — be not now away ! —
Make haste ! Oh ! haste to help ! my God ! — my Stay !
20 Save ! — save my Soul ! — from thy eternal Wrath !
Keep ! keep thy D A R L I N G ! — from the Force of Death.
16.
From wretched Sinners quickly let me free,
From gaping *Hell-bounds*, Loud ! deliver me !
'Tis done, — thou'lt heard me, in the deep Distress,
When *Hell*, and *Sinners* did my Soul oppress.
17.
When I was coop'd in, with the piercing Horns
21 Of cruel and voracious *Unicorns* :
For this I'll tell the *Heavens* of thy Name,
23 And to my *Brethren* all thy *Deeds* proclaim.

18 When

[166] *Divine Hymns, Anthems, and Canons:*

18.
In their *Assembly* I'll recite thy *Praise*,
And frame, by mine, their Hearts to grateful Lays:
23 Come ye, that fear the LORD, begin the Song,
Ye sacred *Serv* from holy *Isrl* sprung.
19.
With humble Awe, his wondrous *Mercies* tell,
And, as his *Goodness*, let your *Praise* excell:
24 Sing, how the *Living-God* hath not disdain'd
The 'siltion of the 'silted who complain'd.
20.
Tell, how his Face he would not always hide,
But heard his Cry, when he, the Mourner cry'd:
25 I, in the grand *Assembly* of the *Saints*,
Will sing his *Praise*, who heard my griev'd Complaints.
21.
My solemn Protestations, there I'll pay,
'Midst those who God adore, and God obey:
26 The Hungry Souls shall now be satisfy'd,
I've born their Grief, and have their Want supply'd.
22.
Those serv'd Men, who fear JEHOVAN'S Name,
Now serv'd from *Isl*, his *Law* shall e'er proclaim:
Your Souls no more shall dread eternal Chains
But ever reign, where God eternal reigns.
23.
See! num'rous *Tribes* from distant *Nations* round,
Now hear, and now approve the joyful Sound:—
We're safe, all Power is His— they rage no more,
But at JEHOVAN'S awful *Throne* adore.
24.
The wond'ring *Earth*, receives its sovereign LORD,
Bends at his *Throne*,— and trembles at his *Word*!
25 The *Land* yield grateful *Honour* to his *Son*,
Stoops to his *Law*, and willingly obey.
25.
Great KING, of *Kings*! where e'er thy *Name* is known,
Earth's Kings shall call their *Crown* before thy *Throne*,
And all th' inferior *Cliffes* of Mankind,
Confess the *Serv*'s reign *Rule* to thee assign'd.

26 All

On various Occasions. Book II. [167]

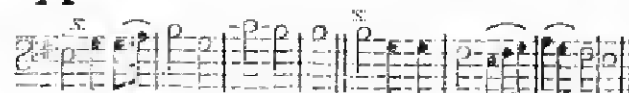
26.
27 All *Heb* and *ben*, now serv'd from *Isl*, shall own,
That *Thou* thy *Saviour* art, and *Thou* alone;
Yet dost the Rebel-World will not submit,
To pay with prostrate *Honour* at thy Feet:
27.
28 A *ch* to *Serv* shall soon espouse thy Cause,
Hail'd— *Thou* KING— and own thy sacred *Law*:
That *Thou* *Generations* God esteems,
The *World* which his conquering *Sex* redeems.
28.
These shall to People yet unborn proclaim
29 The *World*, and *Angels* of thy *Saviour's* *Name*:
And whilst thy *Grace*, new *Contract* does engage,
Thy Kingdom shall endure, from *Age*, to *Age*.

A M E N.

VII. *A Morning Song: Or, a CANON of Four in One.* W. T.



A Wake my Soul, and with the Son, *Christ*'s daily *Song* of Duty run:



Rise thou, my Soul, and with the same, Rise thou to *Christ*'s exalting Fame.

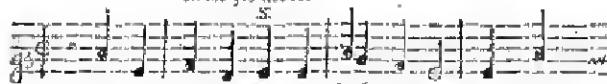
2.
Glorify to God, who rules the *Sky*,
Glorify to him that sits on high:
Glorify to the *serv'd* *Host*,
Glorify to *Serv*, and *Heb*— *Glorify*.

HALLELUJAH.

VIII. *A CA-*

VIII. A CANON of Two in One. W. T.

In the 5th above.



I will mag-ni-fy my God al-way, my Song

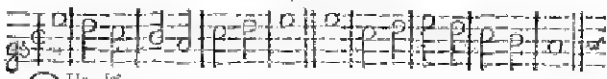


Shall him praise, from Day to Day.

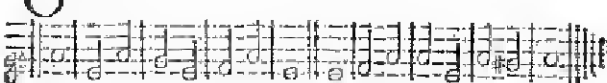
IX. An HYMN against Sinful Songs : Exhorting to Praise God.

In CANON Retle & Retro. W. T.

A. p. Var.



O Ur, &c.



Our Songs on Earth shall praise God's Name,
That we in Heav'n may do the same ;
To sinful Songs we'll bid farewell,
From which we learn the Speech of Hell :
God's sacred Image we deface,
Which is to us a foul Disgrace.

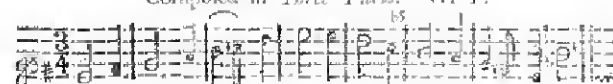
'Tis shameful to each Christian Ear,
We only plant the Devil there :
God made by's Wisdom Soul and Mind,
Himself to Praise to be inclin'd ;
Let him be prais'd with Voice and Tongue,
He'll us reward whilst he's our Song.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah.

X. An

X. An HYMN : Or, A Resolution to Praise God.

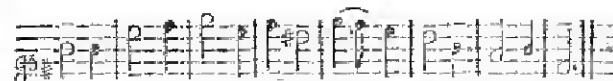
Composed in Three Parts. W. T.



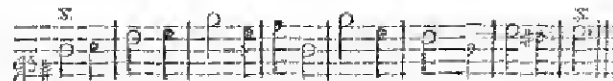
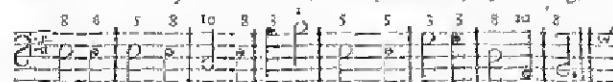
C An I cease, my God, from Singing dai-ly grateful Songs to thee,



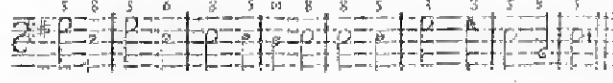
Whilst thy Grace is al-ways bringing, all things rich-ly un-to me ?



When I view thy Love so ten-der, which preserves my Life so long :



I am bound my Thanks to ren-der. And thy Works shall be my Song.



Jesus for my sake did suffer, — Death upon the curst Tree ;
Unto him my Praise I'll offer, for his Kindness unto me :
Praise to God, most high be given, and to Christ his only Son,
Praise on Earth, as 'tis in Heaven, let your Praises equal run.

Z

XL JESUS

XI. JESUS, is ALL in ALL.

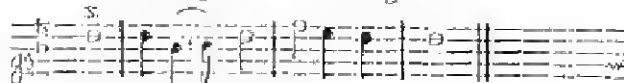
A CANON of Four in One. W. T.



I Nothing am, I Nothing have ;



I Nothing can, I Nothing crave :



But that my JESUS I may see,



And that He may be ALL to me.

2.

By JESUS, ALL supported stand,
The KEYS of ALL are in his Hand :
Upon this JESUS I will call,
My JESUS is to me my A L L.

3.

He-le-lu-jah, Hal-le-lu-jah,
Hal-le-lu-jah, Hal-le-lu-jah,
Hal-le-lu-jah, Hal-le-lu-jah,
Hal-le-lu-jah, Hal-le-lu-jah.

XII. An

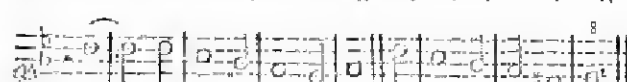
XII. An HYMN : On Devotion, and Solitude.

Composed in Two Parts. W. T.

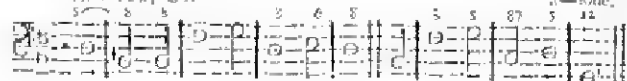
Tenor & Bass.



B E ALL, &c.



And God, &c.



1.
Be ALL devoted unto God,
And to the World unknown ;
And God himself to thee will give ;
Ye both shall be alone.

2.
Blest Solitude ! blest Company !
To be with God alone !
O who would not the World forLose ?
To be with CHRIST made one.

3.
Blest Solitude ! where Two are One
Where ALL are Unity !
Where God is ALL and Man is nought !
O full Felicity !

4.
Thou Heaven art to me on Earth,
God's Kingdom here below ;
Thou art my fruitful Paradise,
In which the Graces grow.

To Father, Son, &c.

XIII. All

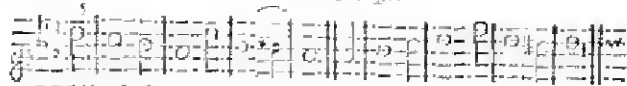
XIII. ALL for CHRIST'S Cross.

Composed in Three Parts. W.T.

Chorus.



Tenor & Bass.



When I, &c.



My heart, &c.



1.
When I hear that wondrous Cry,
When on the Pattern of Glory dy'd I:
My richest Gain I count but Dross,
And pour Contempts on all my Pride.

2. For-

2.

Forbid it LORD, that I should boast,
Save in the Death of CHRIST, my God:
For all vain Things that charm me most,
I sacrifice them to His Blood.

3.

See! from His Head, His Hands, and Feet,
Sorrow and Love, how mingled down:
Did e'er such Love and Sorrow meet?
Or Thorns compose so rich a CROWN.

4.

His dying Griefs, like a Robe,
Spreads o'er His Body on the Tree:
Then am I dead to all the Globe,
And all the Globe is dead to me.

5.

Was the whole Frame of Nature mine,
'Twould be a Present far too small:
Love so amazing, so Divine!
Demands my Soul, my Life, and ALL.

XIV. CHRIST'S Holy Invitation.

To the forgoing Tune.

1.

THAT dismal Night, when our dear LORD,
Into the Garden did retreat:
To vent his Grief, in Groans and Cries,
In Sweat, and in a Holy Sweat.

2. That

2.
That ne'er to be forgotten Night,
When our *Redeemer* was betray'd ;
Before his Sufferings, *Bread* he took,
Gave Thanks to God, brake it, and said :

3.
Take, Eat, this is my Body brake,
For you upon the cruel Tree :
Perform this Ord'nance, as I do,
And when ye do't, remember Me.

4.
He took the *Cup*, being fill'd with *Wine*,
Bless'd it, and to's *Disciples* gill ;
'Tis the New *Tes't* men in my *Blood*,
For you, and many others feed.

5.
All you, my Friends, must drink of it,
That Sin's Remission here you get :
Perform this Ord'nance as I do,
And when ye do't remember Me.

6.
O Lord, we will remember thee,
And thy Love, more than fragrant *Wine* ;
How can we e'er thy *Gifts* forget ?
Which made *Thine* ours, and us made thine.

7.
Our *Right-hands* still shall lole their *Art*,
Our *Tongues* forget to speak, or move :
Before we will forget thy *Wounds*,
Or everlasting *Marks* of Love.

8.
We'll thus commemorate thy *Death*,
'Till thou appear'st on *Earth* again :
Then Glorious Lord, remember us,
Make haste, to take thy *Power*, and reign.

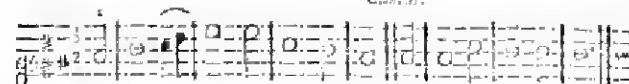
AMEN.

XV. The

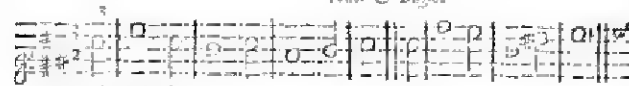
XV. *The Divine Resolution.*

Compos'd in *Three Parts.* W. T.

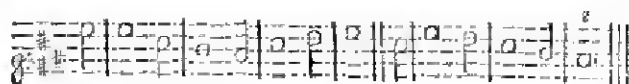
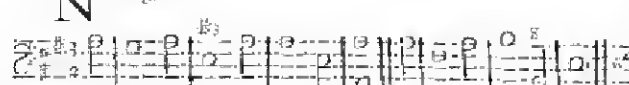
Cantata.



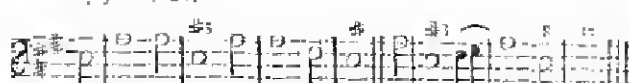
Two 2d Parts.



Nothing, &c.



My Jesus, &c.



1.
Nothing but *Jesus* will I love,
I nothing else desire
My *Jesus* is my All in All,
He sets my Heart on fire.

1.

2.

In JESUS I will always rest,
And leave to him alone:
For Him I'll leave all Things below,
And have no God but *one*.

3.

My JESUS will not me forsake,
No Idols I'll set up:
My Heart it shall be All to him,
From him I'll take the *Cup*.

4.

The *Cup* which he doth give to me,
Of him I'll freely take:
And be well pleased with the same,
His *Will*, my *Will* I'll make.

5.

My JESUS shall my *Leader* be,
'Till this my *Frame* dissolve:
Thro' *Life*, thro' *Death*, and thro' all *Things*,
Him follow I *rejoice*.

DOXOLOGY.

All *Glory* to the sacred *THREE*,
One Ever-living *Lord*:
As at the first, still may He be
Blessed, and *Ain'd*.

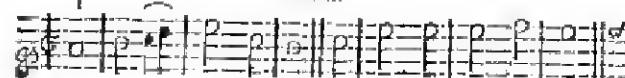
AMEN.

XVI. *An*

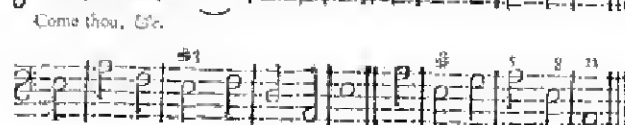
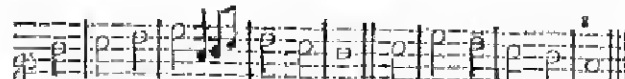
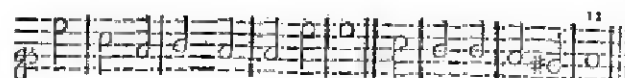
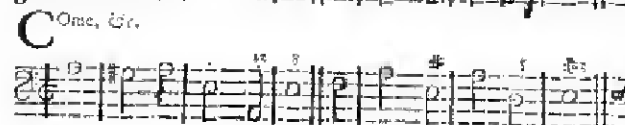
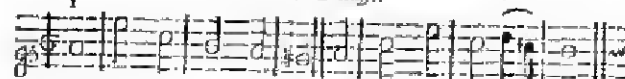
XVI. *An* HYMN, To the HOLY GHOST:
Proper for Whitunday

Composed in *Three Parts*. W. T.

Medius.



Tenor & Bass.



1.
Come, mild and holy Dove,
Descend upon our Breast:
Come thou in us; make us in *thee*
For evermore to rest.

A a

2. Come

2.

Come, and spread ov'r our Souls
Thy All-comforting *Wing* :
That in its Shadow we may sit,
And *Praises* to thee Sing.

3.

When we are sliding back,
Thou dost our Danger stop :
And when we into Sin do fall,
Again *thou* tak'st us up.

4.

If by the Way we faint,
Thou puttest forth thy Hand :
When e'er with Weakness we do fall,
Again thou mak'st us stand.

5.

If not, we there must lie,
And still sink lower down :
Our Hope's in thee, 'tis thee that brings
Us to the heavenly Crown.

DOXOLOGY.

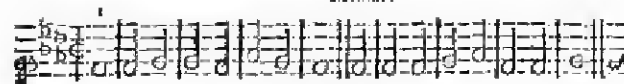
GLORY to thee, O LORD,
One eternal *Three* :
To Father, Son, and Holy-Ghost,
One equal GLORY be.

XVII. *An*

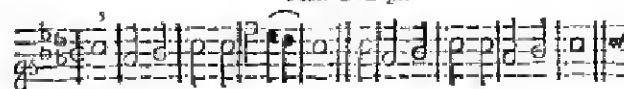
XVII. CHRIST'S DYING LOVE.

On Good-Friday. Composed in Three Parts. W. T.

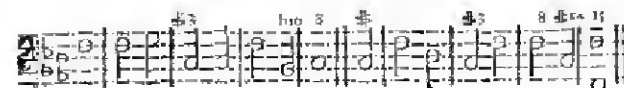
Medius.



Tenor & Bass.



Orgn, &c.



1.

Joyn *Spirits*, to adore the LAMB.
Oh! that our feeble *Lips* could move ;
In *Strains* immortal as His Name,
And melting as His *Dying Love*.

A 3 2

2. W 31

[180] *Divine Hymns, Anthems, and Canons :*

2.

Was ever equal *Pity* found ?
The PRINCE of *Heav'n* resigns His Breath :
And pours His *Life* upon the Ground,
To ransom *guilty Souls* from Death.

3.

As we have broke our MAKER'S *Laws*,
CHRIST from God's Threatning set us free :
And bore the Vengeance on the *Cross*,
And nail'd the *Curses* to the *Tree*.

4.

God's *Law* proclaims no *Terror* now,
And *Sm's* Thunders roar no more :
From CHRIST's dear *Wounds* now *Blessings* flow,
A *Sea* of *Joy* ! without a *Shore*.

5.

Here we are wash'd, from deepest *Stains*,
Our *Wounds* are heal'd with *beav'ly Blood* :
Blest *Fountains* ! springing from the *Veins*,
Of *Jesus*, our incarnate *God*.

6.

In vain alas ! in vain we strive,
To speak *Compassion* to *DIVINE* :
Had we *Ten-thousand Lives* to give,
They're *All* too little to be *THINE*.

To Father, Son, &c.

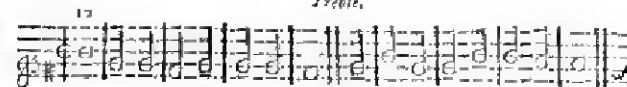
XVIII. An

On various Occasions. Book II. [181]

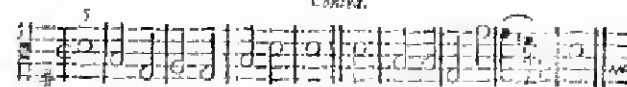
XVIII. *The Transformation.*

Composed in *Four Parts*, W. T.

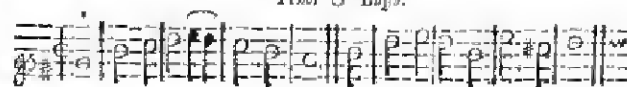
Treble.



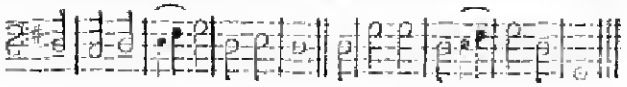
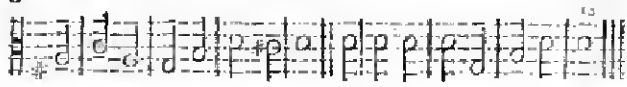
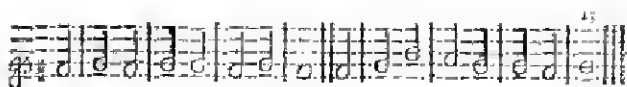
Contra.



Tenor & Bass.



Change, &c.



Change me it ev'ry Part, O *Dore* !
Thou *breathing* of eternal *Love* !
With living *Streams* me overflow,
That to *beav'ly Place* may grow.

O vlt

2.
O visit this Dark-house of Clay,
Bright Source! and turn my Night to Day:
O pierce this Lump with *Beams* DIVINE,
And make it as the *Sun* to shine.

3.
The *World's* a *Toy*, or like a *Dream*,
All *Irish*, and *Bubble*, *Smoke*, and *Steam*:
Not *for*, nor *for* bewitching *Art*,
Can fill one *Corner* of my *Heart*,

4.
Come LORD, and therein take thy *Scar*,
Who only can't my *Toys* compleat:
Give me those *Toys* which ever last,
Nor such as perish, fade and blast.

5.
From earthly *Things*, I take my *Flight*,
Into the *Region* of *best Light*:
For *THEE*, I slight all *Worldly Toys*,
And count them all but fading *Toys*.

6.
No *Draft*, shall e'er my *Soul* betray,
Nor glittering *Toys*, which are but *Clay*:
Such *Things* I'll weigh within *thy Sight*,
Which are but *Trifles* of *Delight*.

7.
Such worldly *Toys* to me are *Pain*,
The *Trouble's* great, such *Things* to gain:
Be *Thou* my *Aid*, *thy PRAISE* I'll Sing,
And I am *Greater* than a *King*.

8.
Was I posses'd of all I see,
Nothing could save my *SOUL*, but *THEE*:
As the *Soul* aids the *Body* here,
So to my *Soul* *thou* dost appear.

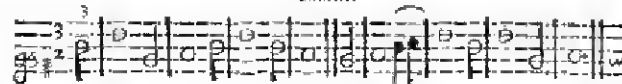
9.
Thy *Beams* of *Love* upon me dart,
And stamp thy *Love* upon my *Heart*:
Let all my *Thoughts* and *Deeds* be *Thine*,
Thy *Will*, my *Will*; and *Thine* be mine.

XIX. *The*

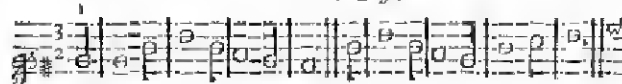
XIX. *The Divine Request.*

Composed in *Three Parts.* W. T.

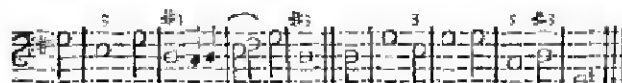
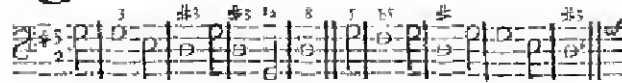
Cantus.



Tenor & Bass.



Give, &c.



1.

Give me thy *Love*, I ask no more,
Thy *Love* is that which I adore:
Inflame me with thy heav'nly *Fire*,
The *Source* of chaste *Divine Desire*

2. *Thy*

2.

Thy Love is that celestial *Wine*,
That warms and makes the Soul *divine*;
And makes the hard contracted mind
Soft as the *Air*, swift as the *Wind*.

3.

Oh! thou bright *Flame*! thou radiant *Light*!
Strong, and selfless is thy *might*:
Sweet is thy *Influence*, and *Pow'r*,
As the cool *Dew*, or quick'ning *Show'r*.

4.

Each View, or Glimpse, of thy bright *Throne*,
Renders my *Soul* no more its own:
How sweetly is my *Drap* devour'd,
When into thy wide *Ocean* pour'd!

5.

O pleasing *Death*! thus to expire!
'Tis not to fall, but to rise higher:
From a small *Atom*, to be *All*,
Pure, bright, sublime, *Angelic*.

DOXOLOGY.

All *Glor*, to the sacred *Three*,
In *Etern*ling *Unity*:
Be *now*, as 'twas, when *Date* began,
Be *Praise*, 'till *Time* his *Course* has run.

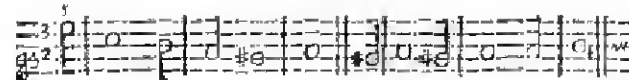
XX. *An*

XX. *An* H Y M N: *On* CHRIST'S Nativity.

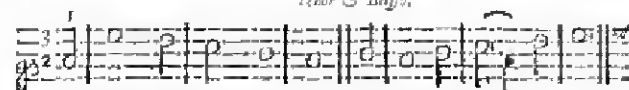
Luke i. 30, &c. Luke ii. 10, &c.

Composed in *Three Parts.* W. T.

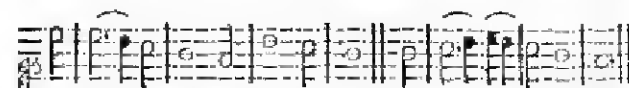
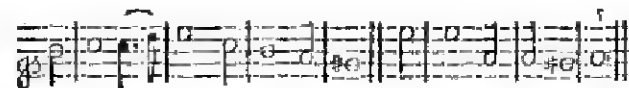
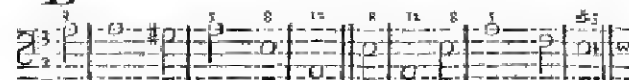
Chorus.



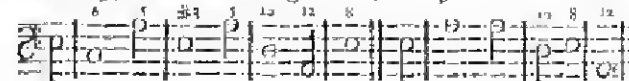
Tenor & Bass.



Behold! the *Grate* appears; The *Promise* is ful-fill'd:



Mari-ry, the wondrous *Virgin* bears, And *Je*-sus is the *Child*.



2.

The *Lo*rd, the *Highest* *God*,
Calls *him* his *Only* *Son*:
He bids *him* rule the *Land* abroad,
And gives *him* *Dan*'s *Town*.

B b

3. *O'er*

O'er Jacob He shall reign,^{3.}
With a peculiar Sway:
The Nations shall His Grace obtain,
Which never shall decay.

To bring the glorious News,^{4.}
A Heavenly Form appears:
He tells the Shepherds of their Joys,
And banishes their Fears.

Go, Humble Saviour, (said he),^{5.}
To David's City fly:
The promis'd Babe that's born this Day,
Doth in a Manger lie.

With Looks, and Hearts serene,^{6.}
Go visit CHRIST your KING:
And strain a Shining Throng were seen,
The Shepherds heard them sing:

GLORY to GOD on High,^{7.}
And Heavenly PEACE on Earth:
Good-will to Men, to ANGELS Joy,
At the REDEEMER's Birth.

In Worship so Divine,^{8.}
Let SAINTS employ their Tongues:
With the celestial Host we'll join,
And loud repeat their SONGS.

GLORY to GOD on High,^{9.}
And Heavenly PEACE on Earth:
Good-will to Men, to ANGELS Joy,
At our REDEEMER's Birth.

DOXOLOGY.

Hal-le, Hal-le-lu-jah,
Hal-le, Hal-le-lu-jah:
Hal-le-lu-jah, Hal-le-lu-jah,
Hal-le, Hal-le-lu-jah.

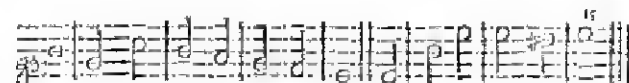
XXI. *Against*

XXI. *Against Temptation.*

Composed in Three Parts. W. T.



WHEN thou by Fiends art hard beset, Take Counsel of the WISE:



Do all things with the best Advise, That nothing thee can mislead.



2.

With thine own heart do not consult,
Lest it should thee deceive:
If thine own Counsellor thou art,
Thou Folly shalt conceive.

B b z

3. When

3.

When thou therefore shalt *tempted* be,
For *Grace* and *Wisdom* pray :
And *Grace* and *Wisdom* shall thee meet,
And lead thee on the Way.

4.

If many *Devils* thee surround,
Thou need'st not any fear :
Since that thy *Prayers* are surely heard,
And God, to thee is near.

5.

Let but God's *Wisdom* thee conduct,
And with his *Grace* comply :
And all the *Devils* thee shalt fear,
And straightway from thee fly.

6.

Thus, thou a *Conqueror* shalt be,
And mighty *Devils* shalt quell :
Thus *CHRIST*, in thee, shall ever live,
Victorious over *Hell*.

7.

To *CHRIST* therefore all *Glory* give,
For *HE* the *Victor* is :
And see thou always to *HIM* live,
And be thou only *HIS*.

DOXOLOGY.

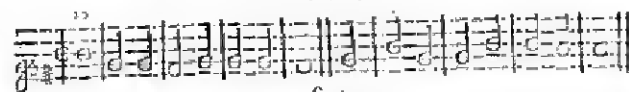
Honour to Thee, Almighty Three,
And everlasting One :
All Glory to the Father be,
The Spirit, and the Son.

XXII. The

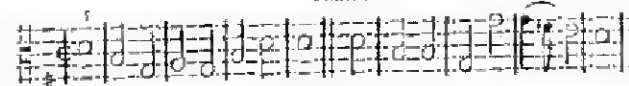
XXII. *The True Christian Armour.*

Composed in *Four Parts.* W. T.

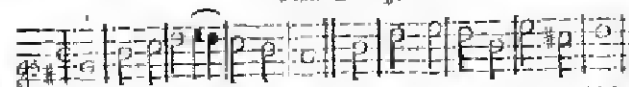
Treble.



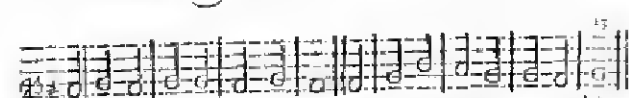
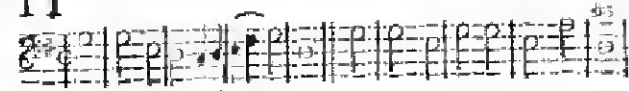
Contra.



Tenor & Bass.



H Aile, and put on thy *Armour* bright, And *shield* thy self with *heavenly* Light :



Light's Armour gild's ring round thee shake, At wh. the *Pow'rs* of *Hell* may quake.



2.

The *SENIORS* *Sword*, bind on thy *Thigh*,
Fall girded with God's *Name* most high :
God's *Name* thy *Word* and *SUMMO* shall be,
From which the *Frighted Devils* flee.

3. God's

3.

God's *Name*, and *Word*, shall be thy *Sword*,
They *Victory* shall still afford :
Fresh *Palm*s shall always thee attend,
And *Grace*s from above descend.

4.

To nothing do thou therefore yield,
But still hold fast thy aiding *Shield* :
Since conquest is to thee so nigh,
Do thou the Pow'rs of *Hell* defy.

5.

If thou hast fortify'd thy *Heart*,
And hast but Love's Almighty *Dart* ;
With God and *Man* thou shalt prevail,
To *Triumph* thou shalt never fail.

6.

Do not thy self with Fears acquaint,
Nor do not in the *Battle* faint :
By no means from thy *Colours* fly,
Since *Jesus* is to thee so nigh.

7.

Thy *Heav'nly Arms* then strive to wield,
And still with Care maintain the *Field* :
SALVATION'S Buckler to thee take,
And *RIGHTEOUSNESS* thy *Breast-plate* make.

8.

If *Men*, or *Devils* thee assail,
Let *Justice* be thy *Coat of Mail* ;
And let also thy *Loyns* brave *Youth* !
Be ever girt about with *TRUTH*.

9. Then

9.

Then shalt thou hold the glorious *Fight*,
Since thou canst say, *GOD IS MY RIGHT* :
Thou know'st thy *For* is not asleep,
Thy *Military Vow* sure keep.

10.

By no means do not wander out,
Nor from thy *Armour* gad about :
But learn with *CHRIST* alone to *stay*,
And learn with *HIM* alone to *pray*.

11.

Learn thou to *work* with *HIM*, thy *LORD* ;
Learn fully to *obey* his *WORD* :
And learn from all things to retire,
That *HIS* sweet *Grace* may thee inspire.

12.

Make haste, and throw not *Time* away,
Let nothing slip, *work* while 'tis *Day* :
And thou shalt *Armies* put to flight,
For *Darkness* can't withstand the *Light*, &c.

XXIII. *An HYMN: For either Morning or Evening.*

Composed in *Three Parts*, W. T.

Lam. iii. 23. Isa. xiv. 7.

Cantus.



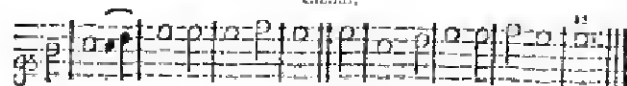
Tenor & Bass.



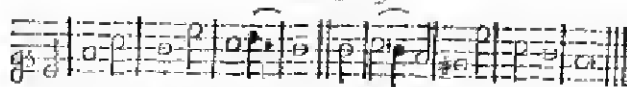
MY God, how endless is thy *Love* ! Thy *Gifts* are every *Day* : *Amazing* new :



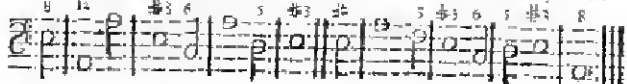
Cantus.



Tenor or Bass.



And Moving Mercies from a-bove, Great—ly dis—si-like ear—ly De—v.



2.

Thou spread'st the Curtains of the *Night*,
Great *Guardian* of my sleeping Hours!
Thy Sov'reign Word restores the Light,
And quickens all my drowzy Pow'rs.

3.

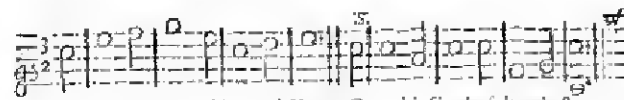
I yield my Pow'rs to thy Command,
To thee I consecrate my *Days*:
Perpetual *Blessings* from thine Hand,
Demands perpetual Songs of PRAISE.

4.

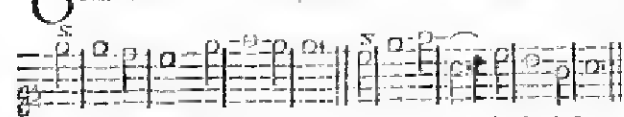
Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le—lu—jah, Hal—le—lu—jah:
Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le—lu—jah, Hal—le—lu—jah,

XXIV. A CANON:

XXIV. A CANON, of Four in One. W. T.



Praise the Lord with sacred Hymns: On us his Goodness largely flows:



Exalt his Name, for earthly Things Up-on us dis—si-like follows.

2.

That we may lead our Lives so pure
As to enjoy the heavenly *Grace*:
And after Death we may be sure
With God to have a resting Place.

3.

Be *Glory, Praise, and Worship* done,
To God the *Father*, and the *Son*:
And to the *Holy Ghost*, on high,
From Age to Age, *Eternally*.

4.

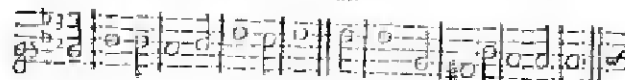
Ho—le—lu—jah, Hal—le—lu—jah,
Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le—lu—jah, Hal—le—lu—jah,

C c XXV. A

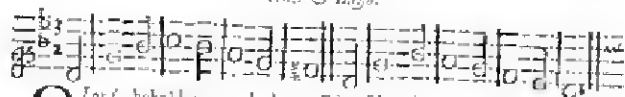
XXV. *An Evening HYMN.*

St. Timothy's Tune. Composed in Three Parts. W. T.

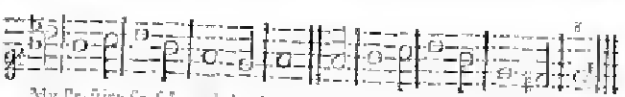
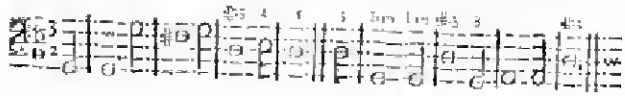
Cantus.



Tenor & Bass.



O Lord, behold a wretched one, Thine sings himself before thy Throne:



My Prætor sin full, and by birth, Vex, vexer, vexer than the Earth.



O let thy Christ my Saviour be,
To save from Sin, and Misery.
My Soul beneath thy Feet I lay,
Entreating Pardon for this Day.

3. Encir.

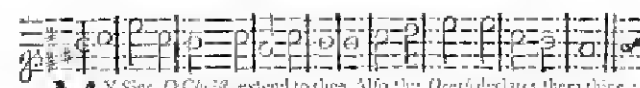
3.
Encircle me within thine Arms,
My Body to defend from harms:
Preserve my wand'ring Soul from Sin,
Both going out, and coming in.

4.
Keep far from me a careless Heart,
From which my Saviour would depart:
O Bless and prosper all my Ways
That they may issue in thy Praise.

DOXOLOGY.
Be Glory, Praise, and Honour done,
To God the Father, and the Son,
And to the Holy Ghost on high,
From Age to Age Eternally.

XXVI. *CHRIST'S Power, and Love to Man.*

In CANON Rite & R. Tro. W. T.



M Y Sins, O Christ, extend to thee, Alas thy Death declares them true:



Thy Righteousness extends to me, Its precious Benefits are mine.

Thy Death hath set me free from Hell,
And makes my criminal Sins forgiven;
Thy Righteousness makes me to dwell
Eternally with thee in Heaven:

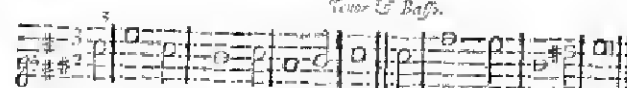
Let me O Christ, belong to thee
Since thou gav'st Life, and Atonement for me.

C. C. 2 XXVII. The

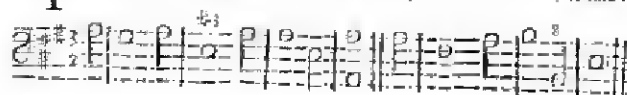
XXVII. *The Longing Soul's Desire.*

Composed in *Two Parts*. W. T.

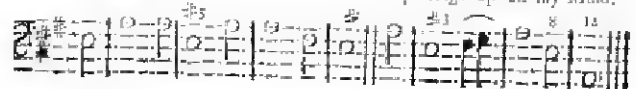
Tenor & Bass.



Fain would my *Thoughts* fly up to thee, Thy *Peace*, sweet Lord, to find :



But when I *offer*, still the *World* Lays Clogs up-on my Mind.



2.
Sometimes, I climb a little way,
And thence, look down below :
How nothing there, do all things seem,
Which here make such a show.

3.
Then Round about, I turn my Eyes,
To feast my hungry sight :
I meet with *Heav'n*, in ev'ry thing,
In ev'ry thing delight.

4.
Guide thou my way, who only art,
My everlasting End :
That ev'ry step, (if swift or slow,)
May to thy *Honour* tend.

To Father, Son, &c.

XXVIII. Op

XXVIII. *An H Y M N, on the Vanity of the World.*

To the foregoing TUNE.

1.

IN vain, for *Wealth*, we strive each Day,
Which *Thieves*, and *Losses*, snatch away :
For *Honour*, we distract the Mind
Which is as wav'ring as the Wind.

2.

For *Pleasure*, we do break our *Rest*,
Which turns the *Man*, to be a *Beast* !
In vain, for *Health*, when *Sick*, we strive,
Unless we better did survive.

3.

In vain, for *Learning*, we bestow
Our *Parts*, neglecting what we know :
For a *long Life*, we strive in vain,
Age is a Burden, full of Pain.

4.

Our *Life*, is but one single *Breath*,
What we *Expect*, we lose in *Death* :
So let us *Live*, that when we *Die*,
We may have *Bliss Eternally*.—

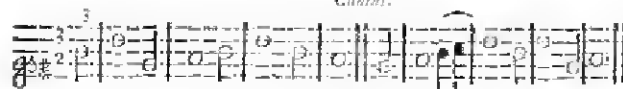
A M E N.

XXIX. A Morn-

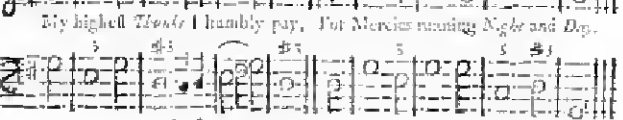
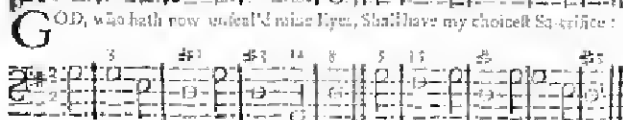
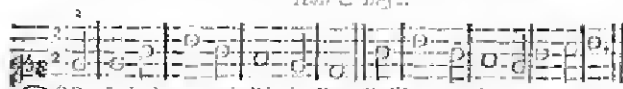
XXIX. *A Morning H Y M N.*

Composed in *Three Parts.* W. T.

Cantus.



Tenor & Bass.



2.

O Grant thy Pardon, I implore,
And Grace, that I offend no more:
O let thy Goodness never cease,
Renew thy Covenant of Peace.

2. A 4

3.

As thou Renewest still my Days,
With *New* Endearments crown my ways;
Father, with me this DAY abide,
Be *thine* my Leader and my Guide.

4.

That I may plainly see and know
The very Path where I should go:
And may at Night rejoicing say,
My God was kind to me this Day.

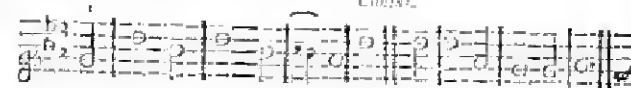
5.

Those GRACES which I want, supply,
And Guard me with thy tender Eye:
Whilst I'm on Earth, be thou my Guard, *
And at the Last, my great REWARD.

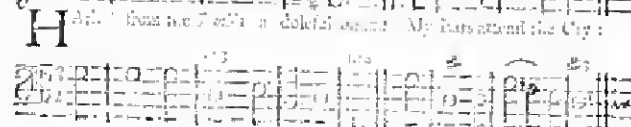
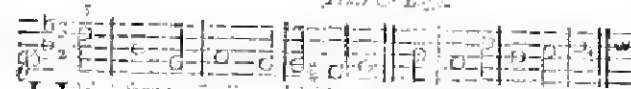
XXX. *A Funeral H Y M N.*

Composed in *Two Musical Parts.* W. T.

Cantus.

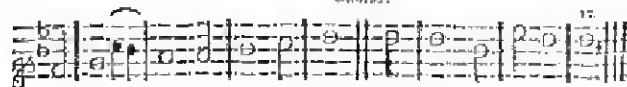


Tenor & Bass.

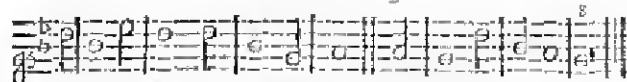


2.

Canon.



Tenor & Bass.



Ye living Men, come view the *Ground*, Where ye shall shortly lie.



2.

Princes, this *Clay* must be your *Bed*,
In spite of all your *Pow'rs*;
The *Tall*, the *Wise*, and *Red'ring* Head,
Must lie as low as ours.

3.

Great God ! is this our certain Doom?
And are we still secure ?
Still walking downwards to our Tomb,
And yet prepare no more ?

4.

Grant us the *Pow'rs* of Quick'ning *Grace*,
To fit our Souls to fly:
(When e'er we drop this dying *Flesh*,)
To *THEE* above the Sky.

DOXOLOGY.

To *Father*, *Son*, and *Holy Ghost*,
One undivided *Three* :
All Highest *Praise*, all humblest *Thanks*,
Now, and for ever be,

XXXI. *The*

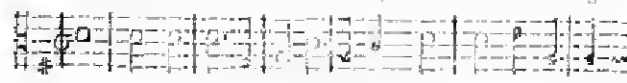
XXXI. *The Song of the Lamb.* Rev. xix.

Composed in Four Musical Parts. W. T.

Treble, & alto.



Great, great and marvellous, are all thy Works, *Lord God* ! All night—



Tenor & Bass.



Great, great and marvellous, are all thy Works, *Lord God* ! All night—



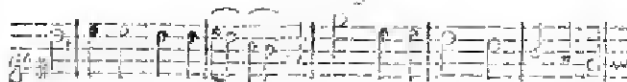
Treble, & alto.



ty : full and true are all thy Ways, thou King of a maze, thou King of Saints.



Tenor & Bass.



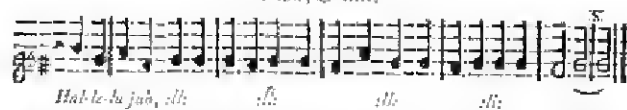
ty : full and true are all thy Ways, thou King of a maze, thou King of Saints.



D d

1st.

Continued.

Table 2. *Cont.*

<i>Mat-le-lu juò,</i>	<i>sh:</i>	<i>sh:</i>	<i>sh:</i>
-----------------------	------------	------------	------------



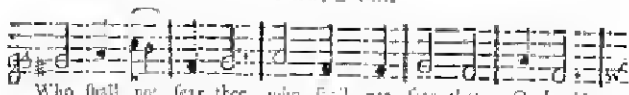
Тенз У Бафэ.



Mat-le-baja, ill.	Mat-le-baja, ill.	Mat-le-baja, ill.	Mat-le-baja, ill.



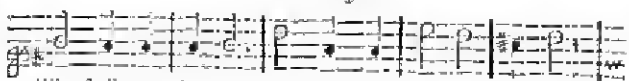
CHORUS. *Te De, & Ah.*



Who shall not fear thee, who shall not fear thee, O Lord?



Tower & Lago.

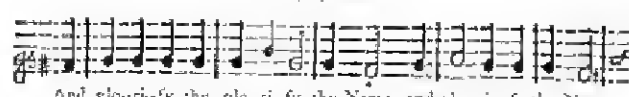


Who shall not fear thee, who shall not fear thee, O Lord?

And

Continued.

Treble, G. Mrs.



And glo-ri-fy thy, glo-ri-fy thy Name, and glo-ri-fy thy Name.



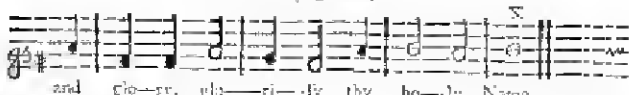
Tiger & Rafta.



And glo-ri-fy thy Name, and glo-ri-fy thy Name.



Table 2. (Cont.)



and glo—ry, glo—ri—fy thy ho—ly Na—me.



$\text{Fiber} \subseteq \text{Bag}$.



and glorify thy ho—ly Name.



Д. 112

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[264] *Divine Hymns, Anthems, and Canons:*

Continued.

Treble, & Alto.



Tenor & Bass.



Treble, & Alto.



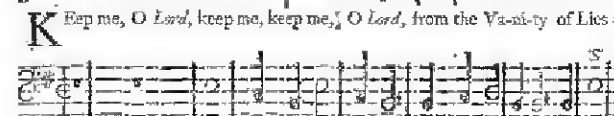
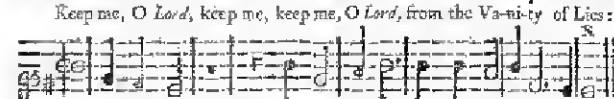
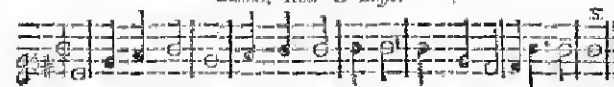
Tenor & Bass.



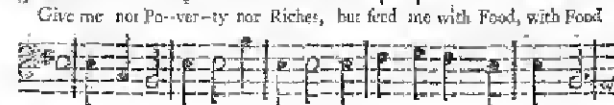
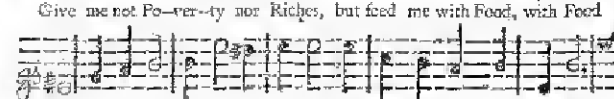
XXXII. The

On various Occasions: Book II. [265]
 XXXII. The PRAYER of Agur. Prov. xxx. 7.
 Composed in Three Parts. W. T.

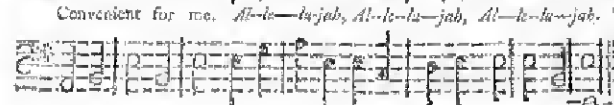
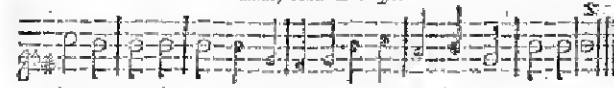
Cantus, Tenor & Bass.



Cantus, Tenor & Bass.



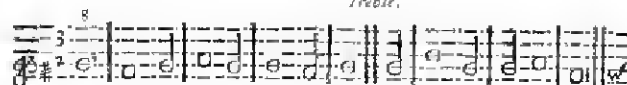
Cantus, Tenor & Bass.



XXXIII: *An H Y M N for Christmas-Day.*

Composed in *Four Parts*. W. T.

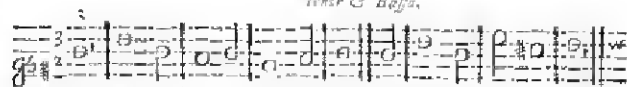
Treble.



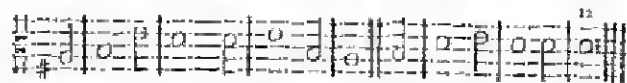
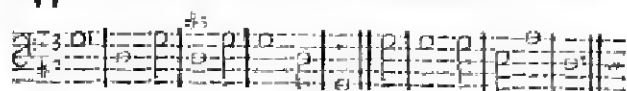
Alto.



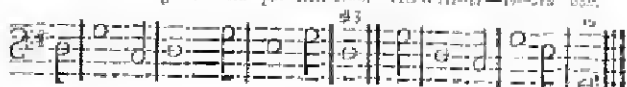
Tenor & Bass.



When all Mankind had by their Sins Themselves wholly un-done:



God did in great Com-pas-sion send, His W-ord-be-fo-re-d Say.



To

To take our ^{2.} *Nature*, and become
A Sacrifice for Sin:
Who made the Path to *Heav'n* plain,
That we may enter in.

Joyn Earthly ^{3.} *Squires*, to celebrate
The BIRTH of CHRIST, our King:
Glad Homage pay, to HIM, who doth
Our Great *Salvation* Bring.

Let HALLELUJAHs sound His *Praise*,
Employ your greatest skill:
From *Heav'n* be *Peace*, to Men on *Earth*,
And unto ALL, *Good-will*.

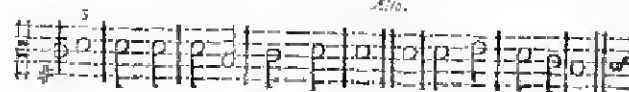
XXXIV. *An H Y M N for Easter-Day.*

Composed in *Four Parts*. W. T.

Treble.



Alto.



Tenor & Bass.



A Wake my *Soul*, rise from this Bed, Of dust, and sluggish *Earth*:

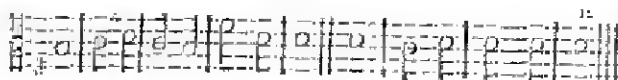


Amic

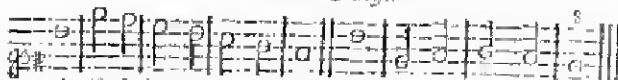
Treble,



Alto,



Tenor & Bass,



A-ri-se I say, lift up thy Head, and view the *Lord's* new Birth.



2.

See Jesus Rises, fresh and bright,
Encircled round with Stars :
Which all from Him receive their Light,
And from His Glorious Stars.

3.

The ANGELS know again their KING,
They soon His Call obey :
All ye Glad QUIRES, come forth, and Sing,
And Crown this Joyful Day.

4.

Come thou, my *Soul*, let us rejoice,
Our joyful *Concert* bring :
Up unto Heav'n let's lift our Voice,
And with the ANGELS Sing.

To Father, Son, &c.

XXXV. *An*

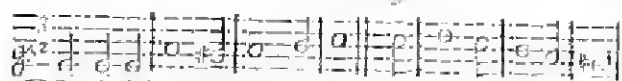
XXXV. *An* H Y M N, for Whit Sunday.

Composed in *Three Parts*. W. T.

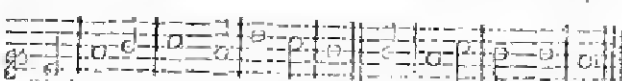
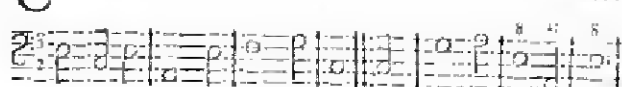
Canto.



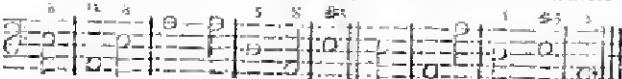
Tenor & Bass.



Come ho-ly Spirit, send down thy Blessings, which flow from thee—Love :



Thy bound'less *Grace* is all our Store, Come fill our Souls with Love.



2.

Wash *Lord*, our sinful Stains away,
Our mortal Bruises heal :
Warm with thy GRACE our Hearts of Snow,
Our wand'ring Feet recal.

H e

3. Wash

3.

The *living Gifts* of thy good Sp'irit,
Do thou to us impart:
That we may feel the *Joys of Heav'n*,
And walk with perfect heart.

4.

To *Father, Son, and HOLY GHOST*,
One undivided *THREE*:
All highest *Praise*, and humblest *Thanks*,
Now and for ever be.

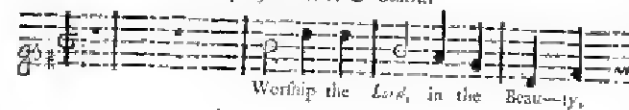


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XXXVI. An ANTHEM, Psalm xcvi.

Composed in Four Parts. W. T.

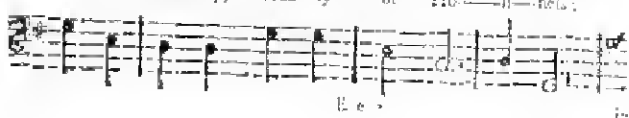
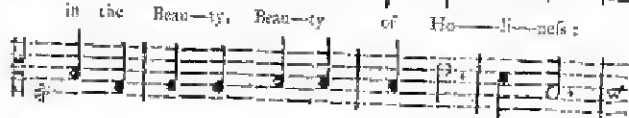
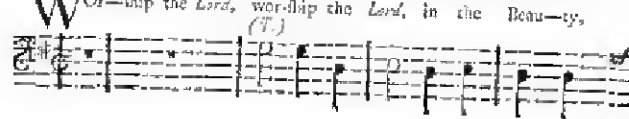
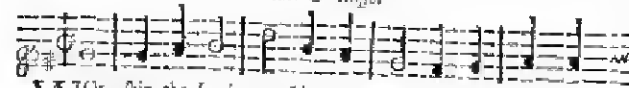
(T.) *Treble, & Contra.*



(T.)



Tenor & Bass.



Re-peat

in

Continued.

Soprano, & Alto.

in the Beau—ty, Beau—ty of his Ho—li—ness.

Tenor & Bass.

in the Beau—ty, Beau—ty of his Ho—li—ness.

Sing, sing, sing, sing, sing un—to the Lord,

Sing, sing, sing, sing, sing un—to the Lord,

Bring

Continued.

Soprano, & Alto.

Bring Pre—sents, And come in—to his Courts:

Piano.

Tenor & Bass.

Bring Pre—sents, And come in—to his Courts:

Be tell—ing of his Sal—va—tion from day to day.

Be tell—ing of his Sal—va—tion from day to day.

Let

[214] *Divine Hymns, Anthems, and Canons:*

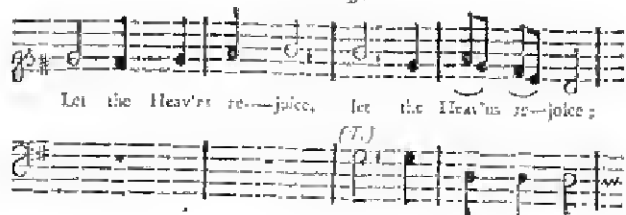
Continued.

Treble, & Contra.

(T.)



Tenor & Bass.



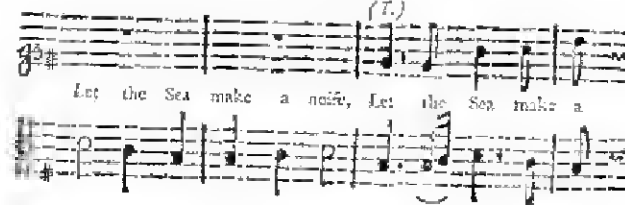
Let

On various Occasions. Book II. [215]

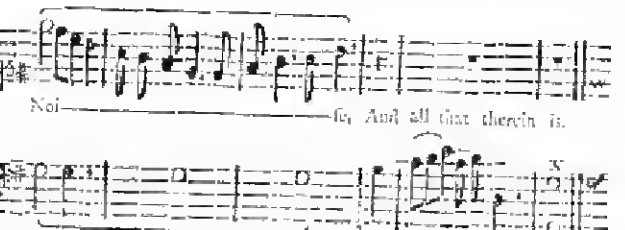
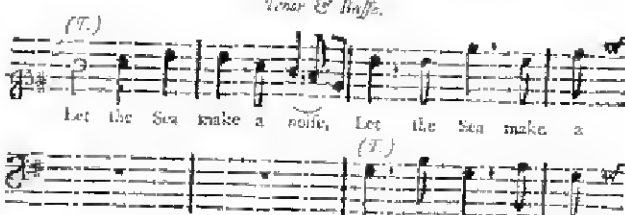
Continued.

Treble, & Contra.

(T.)



Tenor & Bass.



For

Continued.

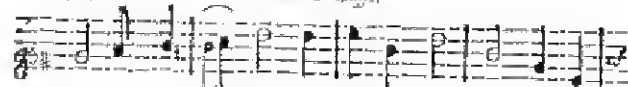
Treble & Contra.



For the Lord is great, the Lord is great, and can-not
(T.)



(T.) *Tenor & Bass.*



For the Lord is great, the Lord is great, and can-not



wor—thi—ly he prai—sed, he can-not, cannot wor—thi—ly



wor—thi—ly he prai—sed, he cannot, can-not wor—thi—ly



be

Continued.

Treble & Contra.

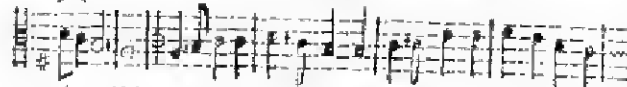


be praised.

Hal-le-lu-jah, Hal-le-lu-jah,
(T.)



Tenor & Bass.



be praised. *Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah,*



(T.)

(T.)



Let all rejoice, Let all rejoice, Let all rejoice, Let all



(T.)



Let all rejoice, Let all rejoice, Let all rejoice, Let all



ff

ad.

[218] *Divine Hymns, Anthems, and Canons :*

Continued.

Treble, & Contra.

re-joice be-fore the Lord. Worship the Lord, Worship the Lord,

Tenor & Bass.

CHORUS.

re-joice be-fore the Lord. Worship the Lord, worship the Lord

in the Beauty, Beauty of Ho-li-ness. Hal-le-lu-jah,

in the Beauty, Beauty of Ho-li-ness: Hal-le-lu-jah,

On various Occasions. Book II. [219]

Continued.

Treble, & Contra.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah,

Tenor & Bass.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah,

XXXVI. *An ANTHEM, taken out of the 39th Psalm.*

Composed in Three Parts, W. T.

(Lamentation.)

Contralto, Tenor & Bass.

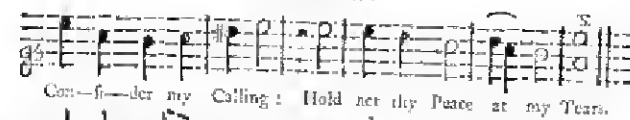
Hear my Prayer, O Lord, Hear my Prayer, O Lord, and with thine Ear

Hear my Prayer, O Lord, hear my Prayer, O Lord, and with thine Ear

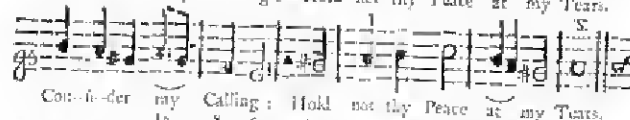
Con.

[220] *Divine Hymns, Anthems, and Canons:*

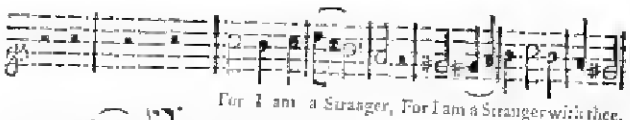
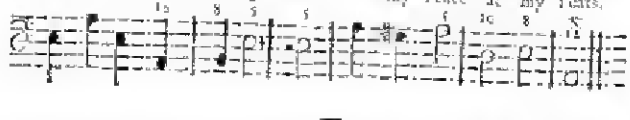
Continued.



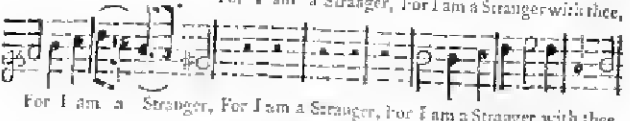
Con—si—der my Calling: Hold not thy Peace at my Tears.



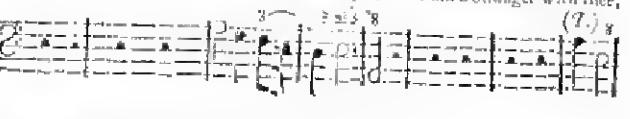
Con—si—der my Calling: Hold not thy Peace at my Tears.



For I am a Stranger, For I am a Stranger with thee,



For I am a Stranger, For I am a Stranger, For I am a Stranger with thee,



And a Stranger, as all my Peasants were.



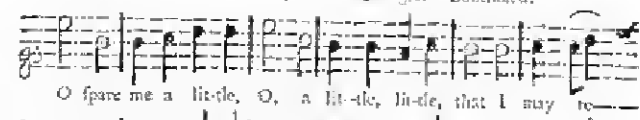
And a Stranger, as all my Peasants were.



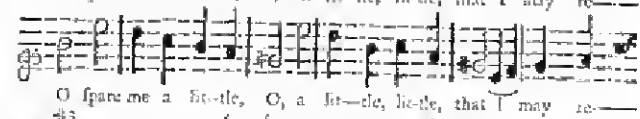
O spare

On various Occasions. Book II. [221]

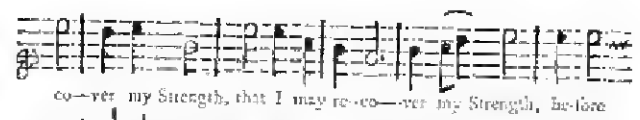
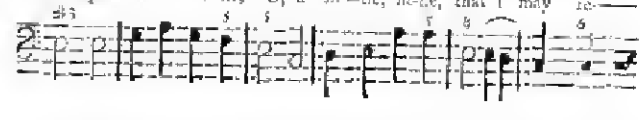
CHORUS. Cantus, Treble & Bass. Continued.



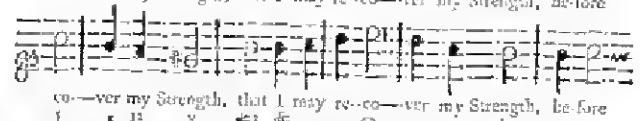
O spare me a lit-tle, O, a lit-tle, lit-tle, that I may re—



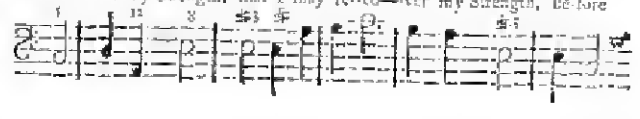
O spare me a lit-tle, O, a lit-tle, lit-tle, that I may re—



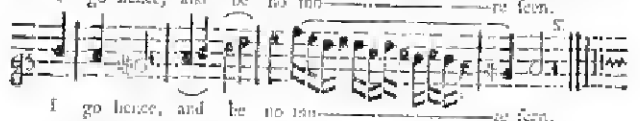
co—ver my Strength, that I may re-co—ver my Strength, be-fore



co—ver my Strength, that I may re-co—ver my Strength, be-fore



I go hence, and be no more—re-fer.



I go hence, and be no more—re-fer.



N. B. This piece is the Tenor of the Anthem, and is by an Author unknown.

An Alphabetical TABLE of the first BOOK,
 shewing the Names of the several TUNES,
 what Chapters they are adapted unto, and on
 what Page you may find any of them.

CHAP.	TUNES Names.	Page.
1.	S T. Asaph's Tune. — — — —	1.
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